The Congregationalist

Vol. CIX No. 26 June 26, 1924

Picturesque General Dawes

Edward S. Parsons

Fundamentalism in England

Our London Correspondent

Social Service in the Churches

Arthur E. Holt

The *World's Work* Prize Sermon

"Such As I Have"

Charles R. Brown

These Are Decisive Months

In The Campaign For Collection of

The Pilgrim Memorial Fund

Dedicated to the Safeguarding of the present and future leadership of the Church

I. Delayed payments should be brought up to date

In the course of the past sixteen months $56,507.97 has been received on subscriptions where payments were postponed two or three years. The spirit in which such payments are made is shown by this letter:

> *"You would undoubtedly have heard from me a long time ago, had I not met with a very severe accident last September that nearly cost me my life. As it is, I have lost both feet above the ankles. I am thankful to be able to be at my desk again. Enclosed please find check for the entire balance. I am sorry that it did not reach you earlier."*

II. New subscriptions are especially helpful now

Many new subscribers write with devotion similar to the following:

> *"Enclosed please find a draft which is for the Pilgrim Memorial Fund, in memory of my five 'Mayflower' ancestors. I have never dared to make any pledge toward the Fund, though wishing ever since it was first talked of that I might have a share in it. Now a small legacy has come to me most unexpectedly and it gives me pleasure to share it with those who have done such splendid work for Christ and his children. I am only sorry it is not more, when I know how great the need, in so many cases, is."*

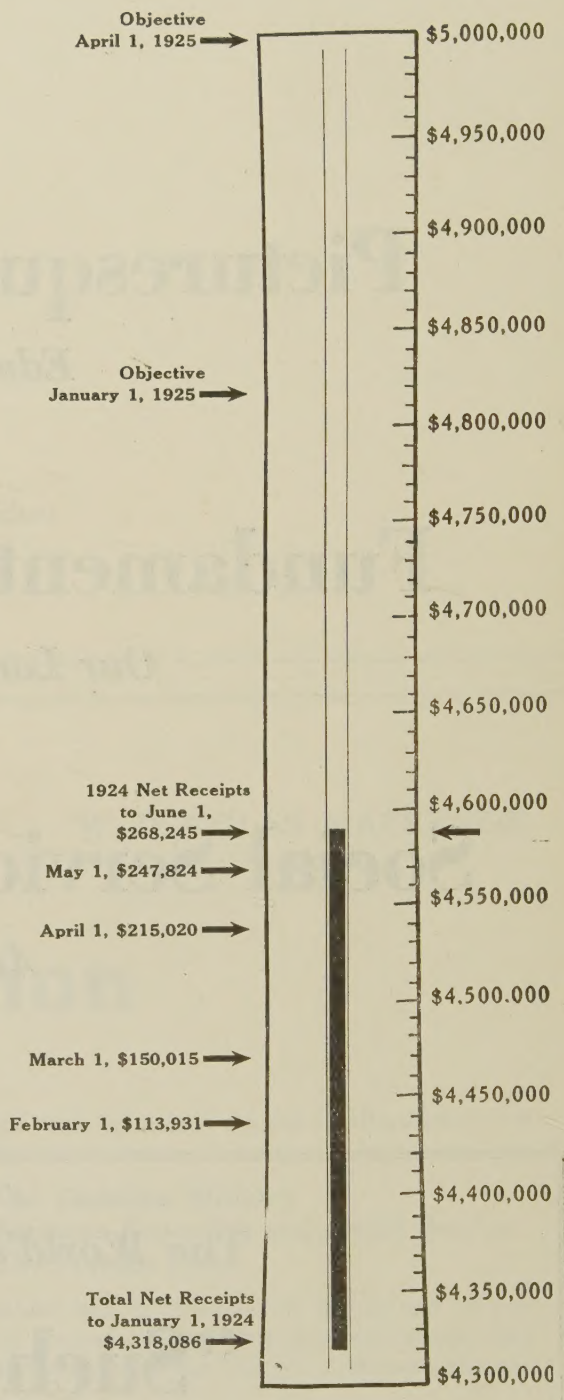
Renewals and increases of subscriptions already amount to $145,603.31.

III. Legacies

The total receipts from legacies amount to $42,936.28. Increasing help from this source is assured.

IV. Conditional Gifts

The Fund is particularly attractive for those who wish to make a gift of permanent service to the church and ministry. A fixed income to the donor is assured, paid with absolute regularity during his lifetime. At death the principal of the gift is added to the Pilgrim Memorial Fund and continues through all the years its beneficent service.



For further information address

THE PILGRIM MEMORIAL FUND

CHARLES S. MILLS, D.D., General Secretary — HARRY R. MILES, Associate Secretary

100 East 42nd Street, New York City

The Congregationalist

Continuing *The Recorder* and *The Advance*

14 Beacon Street, Boston, Mass. | $3.00 per year | 19 South La Salle Street, Chicago, Ill.

Vol. CIX | June 26, 1924 | No. 26

Editor-in-Chief, Rev. Wm. E. Gilroy, D.D.
Managing Editor, Rolfe Cobleigh
Western Editor, Rev. R. W. Gammon, D.D.
Literary Editor, Rev. Parris T. Farwell
News Editor, Miss Elizabeth G. White
Advertising and Circulation Manager, Kenneth S. Ballou

Contributing Editors for 1924

Judge Florence E. Allen, Ohio Supreme Court.
Rev. G. Glenn Atkins, D.D., First Church, Detroit, Mich.
Rev. Lucius O. Baird, D.D., Congregational Superintendent, Seattle, Wash.
Rev. William E. Barton, D.D., First Church, Oak Park, Ill.
Hon. Henry M. Beardsley, Ex-Moderator of the National Council, Kansas City, Mo.
Dean Charles R. Brown, Yale Divinity School.
Pres. Kenyon L. Butterfield, Massachusetts Agricultural College.
Rev. Harry P. Dewey, D.D., Plymouth Church, Minneapolis, Minn.
Pres. James E. Gregg, Hampton Institute, Va.
Rev. Charles E. Jefferson, D.D., Broadway Tabernacle, New York City.
Pres. Irving Maurer, Beloit College.
Rev. Carl S. Patton, D.D., First Church, Los Angeles, Cal.

(*The Table of Contents will be found on the inside back cover page.*)

The Editorial Outlook

Circulation Figures of the Religious Press

THE *Presbyterian* takes exception to a reference to its circulation figures, which appeared in *The Congregationalist* of June 12, in the course of a contributed article dealing with the Presbyterian General Assembly. In a letter to the Editor of *The Congregationalist,* the Editor of *The Presbyterian* says regarding the statement made in this reference: "It is absolutely untrue and to let it stand as you have placed it will give a false impression to the advertising world."

There has not been time to consult the contributor of the article, a man in whose knowledge and judgment regarding Presbyterian matters, we have had reason to have great confidence, or to inquire the grounds upon which this statement was made. Possibly some indication of the basis of his reference may be forthcoming, but in the meantime we gladly publish the *Presbyterian's* statement, and would assure our contemporary that no offence was intended in publishing what we assumed to be a dependable statement.

It would have simplified matters somewhat if our contemporary in disclaiming the truth of our contributor's reference had stated, and permitted us to publish in this paragraph, the actual figures of sworn circulation through fully paid-up annual subscriptions. This is the only exact and accurate basis of estimating circulation, and it is the basis which *The Congregationalist* itself adopts.

The Late Dr. J. Agar Beet

IN a personal letter to the Editor, Dr. S. Parkes Cadman makes the following reference to Dr. J. Agar Beet, the distinguished English Methodist scholar who has recently passed away:

I have just received the news of the death of Dr. Beet, my old professor in theology, a thorough Pauline scholar, and what is infinitely more, a saint. You can say of him that he passed on after over 80 years of blameless living, and devoted service. He was deprived of his professorship at the Wesleyan College, Richmond, Surrey, because of his views upon the future state, which were those of Dr. Dale and other eminent men. He believed in conditional immortality. Today men do not dogmatize about that dark issue. But Dr. Beet had to suffer, despite his noble character and equally noble usefulness, for the faith that was in him.

The Futility of Nagging

IN a recent issue of the *British Weekly,* Professor James Moffatt, best known in this country for his *Translation of the New Testament,* contributes a most interesting leading article on "Temper and Testimony." Asserting most positively the paramount duty of the church to testify against wrong in the world, Professor Moffatt lays stress upon the *temper* in which such testimony is given. The denunciation of public abuses and social evils, finely as it contrasts with the timidity of those who are reluctant to speak out against wrong lest it involve them or their church in unpopularity, may none the less defeat itself by becoming little more than nagging. Professor Moffatt writes:

We know what nagging is in the home. It is well-meant, quite conscientious on the part of a mother, for example, but it is futile. The nagging parent irritates the child by harping on faults in season and out of season. The parent is sincerely devoted to the child's highest welfare, but the fault-finding gets upon the child's nerves and defeats its own purpose. . . . Nagging is petty and negative. It betrays a narrowness of vision and a tendency to dwell on what requires to be repressed in life.

Quoting a Canadian writer to the effect that "no mother ever nagged her child as the church nags the world," Dr. Moffatt says that "any one who is familiar with the pronouncements of church courts or with ser-

mons on public affairs will admit that frankly." He thinks that in performing a positive duty of witnessing against wrong "we shall reach our end best by evincing a breadth of mind and a quiet dignity which no one can suspect of personal feeling or of a fussy desire to aggrandize our own importance."

Importunity and Persistence

MANIFESTLY there is another side to this matter of "nagging." That Dr. Moffatt calls attention to a very real defect in much well-intentioned service of progressive causes no one will deny. The present writer recalls standing one day in the lobby of a great hall where a Prohibition convention was in progress. The raucous notes of a vain-glorious orator who was haranguing the gathering came through the closed doors, and a friend, himself a strong Prohibitionist, remarked to the writer, "I never hear that fellow speak on temperance without feeling like going and having a drink." It may have been an evidence of natural depravity, but it was very *human* depravity. It bespoke a reaction that we might all bear well in mind when we speak, or write, upon public evils and other men's sins.

But is something that is very much akin to "nagging" always avoidable? Jesus commended the importunate widow; and importunate people who denounce certain evils and evil-doers in season and out of season, and who persistently and pestiferously demand the removal or remedying of abuses, do seem to have remarkable faculty for achieving results. The "crank" who gets himself thoroughly disliked is not infrequently the savior of his community.

Perhaps it may be that all great passions and ideals create their own sanctities and courtesies. It is not persistence but pettiness that constitutes the real essence of "nagging." A man who is petty in some respects may achieve results in other directions, but does any man ever really accomplish much in a field where his activities are not touched with a spirit of magnanimity, fairness, and unselfishness? Even the man of one idea serves that idea successfully only according to the greatness of his devotion to it.

"J. B." and His Son

FOR a quarter of a century, if not more, "J. B." stood for one of the greatest figures in religious journalism. Every week, for many years, a substantial article, of a length almost entirely unknown in American religious editorial pages, appeared over these mystic letters in the *Christian World* (London), until the writer of them became better known throughout the world by these initials than by his full name. Though probably not many in America read these articles as they originally appeared, their republication in book form attracted a wide circle of readers on this side of the Atlantic. No one could read a single article by "J. B." without feeling immediately the immensity of his outlook and the sanity and wholesomeness of his spirit. He seemed to have an inexhaustible and illimitable acquaintance with literature and life. Nothing human seemed outside his range of interest, and he moved so freely and naturally in the wide world that he had created for himself that he never wrote a dull or insignificant article. Always, moreover, he moved in an atmosphere of the consciousness of the presence of God. Once he wrote something to the effect that when one considered the atrocities and persecutions that had been perpetrated in the name of God and of religion one felt almost that the church through the ages had been running two devils, one only a little better than the other. But no such reflection could ever have been made on "J. B's" theology. He was ever on the side of the angels. He never veered from the firm belief in a gracious God.

To have such a man for father is a liability, or a responsibility, as well as an asset. To be known as the son of one's father is not so embarrassing as to be judged ever by his reputation. Of Harold E. Brierley, who has has been spending recent weeks in America, it is the highest tribute to say that in contact with him, and listening to him, one almost forgets the father under the immediate impression of the ability and distinction of the son. Dr. Brierley, who is now in the midst of a successful pastorate at Eastbourne, England, has been best known for his twelve-year pastorate at Highbury Quadrant, London, England, where he succeeded Dr. W. J. Dawson, when the latter came to America. Dr. Brierley has not sought extensive engagements while in this country, but in the few places where he has preached he has created a deep impression. We say *deep* rather than *favorable,* because one almost forgets the preacher in the intensity of the message; but favorable, none the less, for one is strongly drawn to Dr. Brierley as a human personality. One feels that he has built upon the broad foundation that his father laid. He gives the impression of being possibly more angular than his father, but likewise more penetrative. In the father's theology *urbanity* seemed to be the predominant quality of God's grace—it was *breadth* always of which one was conscious; in the son's theology one senses something *crucial*—a grace manifest in tragedy that meets the tragedy of life and the mystery of death.

To the present writer as one who for years followed with great intimacy the weekly articles of "J. B.," the impressions of contacts with his son have symbolized the need of the present age. Is not our chief task to build upon the broad, free, comprehensive knowledge and understanding of life, literature, and history—which includes all of religion—a clean, vital message that shall somehow be related to the cry of the world's anguish? Out of the depths men are crying unto God; and not simply out of the heights, and out of the breadths, but out of the *depths* the answer must come. What answer have we who profess to speak in the name of God? Dr. Brierley has an answer. He knows the reality of spiritual hunger and of spiritual thirst and of spiritual suffering. We doubt whether he could be quite so sure of his interpretations of life were it not for his father's backgrounds. He owes much, as we all do, to the fearless definitions and the broad leadership—to those who freed the mind, and who taught us the urbanity of true religion. But for what is our freedom? There is an urbanity that barely rises above dilettantism, and there is an urbanity that weeps over cities as Jesus wept over Jerusalem.

It would be very wrong to suggest that there was anything of dilettantism about the attitude and work of "J. B." He represented a task of earnest, honest and

splendid liberalism. The danger is that the liberalism of today may not conceive its task with equal clearness and depth of purpose. We welcome, therefore, this son of a distinguished father, and find in his compassionate outlook and regenerating utterance the symbols of that which the age most vitally needs, and which those who build upon the foundations of Christian liberalism must make increasingly evident in their work and message.

The Sunday School—The University of the People

THREE thousand and more delegates are in session in Glasgow, June 18-26, at the ninth quadrennial convention of the World's Sunday School Association. June 22 will be observed the world around as World's Sunday School Day. The gathering and the day emphasize the place and importance that the Sunday school holds in the life of the world today. They also recall the words of Lloyd George, "The university of the people is the Sunday school. Think of what they learn there. The quality of the knowledge is higher and better than they get elsewhere. They come in contact with and they study the most exquisite body of national literature ever compiled. For refinement, imagination, vision, exaltation of purpose, inspiration for these combined qualities there is no national literature like that which is studied in our Sunday school."

Lloyd George further said that there was a larger proportion of men, women, and children from Wales in the Sunday school than from any other part of Britain. He also insisted that in the training of the Welsh mind and character it has proved a university for the common people in very truth. He also added: "I do not know of a better training for politics than a Sunday school training that makes for a thorough search of the Scriptures. It is a lesson in political economy."

In Scotland, where the World's Sunday School Association is meeting, these thoughts and claims of the Welsh statesman are even more true and more fully illustrated. The metaphysical mind of the Scotchman has been developed in kirk and Sunday school. His ability to think hard and think true has come from the same source. Now Ramsay MacDonald, the Labor premier and Scotchman, steps forward and tells us "Nonconformity has trained our speakers and has fashioned our devoted workers in its Sunday schools." Many of the Labor leaders were not only trained in Christian homes and Sunday schools and churches, but they began their careers as speakers as local preachers, lay evangelists, and Sunday school teachers. In many cases their social passion is the direct result of their desire to apply their Christian principles to politics and social ethics. This is the candid opinion of a thoughtful and capable religious journalist.

Another testimony to the value of Christian education on national character and efficiency comes from Japan. Viscount Shibusawa is Japan's multi-millionaire and not a Christian, but he says:

I am a Confucianist and there are a lot of things about Christianity that I do not understand. But there are two things in your program that appeal to me. One is your Bible. It is the greatest book ever written. I wish that there were a copy in every home in Japan. The other thing is the Sunday school. I wish that every person in Japan had the opportunity to attend a Sunday school. It would be the greatest thing for business integrity and morality that could possibly happen.

Practical politicians have always sneered at what they pleased to term Sunday school politics, in which term they have lumped together reformers, idealists, prohibition workers, preachers, and all who attempted to apply the standards and teachings of Jesus to politics. Just now a certain Congressman, who is a notorious "wet" advocate has attacked the churches for "meddling in politics," and is urging them to stick to their religion. Let George William Curtis, champion of yesterday's reforms, make answer to him and all his ilk:

The runners with what is known in this country as the party machine sneer complacently at Sunday school politics and assure us that saloon politics are unavoidable in this wicked world. But the facts are against them. There never was a great result achieved in our history that did not spring from Sunday school politics. America is the child of the Sunday school and not of the saloon. Our independence, the formation and the preservation of the Union and emancipation were not the fruit of saloon or machine politics. They were the result of honest convictions and of sincere moral effort and devotion. The saloon follows majorities, but the Sunday school makes majorities.

Professor Francis G. Peabody not long ago published a book entitled *The Religious Education of an American Citizen.* There is nothing that the American citizen needs so much today as religious education. There is nothing American politics needs so much as the influence and ideals of the Sunday school. What better theme, and what grander slogan for American Sunday schools and for the American nation than *The Religious Education of the American Citizen!*

* *

The political possibilities of radio are being tested to an astonishing degree. From the big conventions to the thousand and one rallies the most important political oratory is being broadcasted. Don't believe all of it; but hear all sides before you cast your ballot in November.

Democracy and Leadership

An Editorial Reflection

A BOOK that seems to us of immense importance is Professor Irving Babbitt's *Democracy and Leadership,* recently published by the Houghton Mifflin Company. We refer to it here not for any purpose of extensive, or formal, review, but because here and there in its pages, and possibly representative of the whole purpose of the book, is the preaching of a gospel that we have been long hoping to hear adequately emphasized in American life.

It is the gospel of *humility,* which as Professor Bab-

bitt sees, and declares, is not only a quality of personal character, but more deeply and significantly a matter of relation to standards—a proper social and political attitude. If we correctly interpret Professor Babbitt, he would say that the one great cause of our missing the higher paths and of our failure, as general confession seems to indicate, to develop the highest and most effective quality of leadership is the megalomania of modern democracy. The breaking away from traditional beliefs has been characterized more by a self-sufficient and somewhat arrogant iconoclasm than by constructive results arising from allegiance to standards. "Those who have broken with the traditional beliefs," says Professor Babbitt, "have thus far shown themselves singularly ineffective in dealing with this problem of leadership, even when they have admitted the need of leadership at all." The net result of a merely scientific "progress," Professor Babbitt adds, is to produce "efficient megalomaniacs."

A menace to "standards" is likewise found at the opposite side of the circle in the "idealism" which disregards standards under the sway of mere sentimentalism. Commiseration for the lowly and the oppressed must be exercised in relation to standards. "We must have the courage," Professor Babbitt says, "to submit this humanitarian zeal to a close scrutiny." The view of the "uplifter" is apt to nourish spiritual complacency, and Professor Babbitt thinks that "there is psychological if not theological truth in the assertion of Jonathan Edwards that complacent people are a 'particular smoke' in God's nostrils." Professor Babbitt says:

A man needs to look, not down, but up to standards set so much above his ordinary self as to make him feel that he is himself spiritually the underdog. The man who thus looks up is becoming worthy to be looked up to in turn, and to this extent, qualifying for leadership. Leadership of this type, one may add, may prove to be, in the long run, the only effectual counterpoise to that of the imperialistic superman.

"Nothing Short of Humility"

It is in this connection that Professor Babbitt declares that in the matter of leadership and its quest, *nothing will avail short of humility.* He quotes Edmund Burke as having recognized that humility is *the ultimate root of the justice that should prevail in the secular order,* as well as of the virtues that are specifically religious. "The modern problem," he insists, "is to secure leaders with an allegiance to standards, now that the traditional order with which Burke associated his standards and leadership has been so seriously shaken." Our need is not for "an aristocracy of scientific intellectuals," or indeed of any aristocracy of intellect; what we do need is the moral gravity and intellectual seriousness that will enable men to feel the humility born of contemplating high standards and to discipline themselves with reference to these standards.

These are significant and greatly needed utterances. The cult of "the strong man" and of "efficiency" has become so much an obsession that nowadays nobody dares to confess his sins and shortcomings. Megalomania becomes so much the aspect and normal expression of our life that nobody raises a voice of challenge. It was a welcome innovation when the task of delivering the chief nominating address in a great political convention was recently assigned to an intellectual leader outside the distinctive range of party politics. The address justified the choice, and it placed in nomination a man whose chief distinction it is to be characterized, apparently, rather by quiet humility than by the spirit of megalomania. Yet it was somewhat amazing that the head of a great university, speaking not merely to a convention, but to the whole body of his fellow citizens, should have felt it necessary in the opening sentence of admittedly a great address to remind them that America is "the greatest country the world has ever known."

There need be no disposition to question the truth of this complacent assumption. We Americans are ready enough to admit it, and the opinion of foreigners need not count. What God thinks about the matter is not clearly revealed, though his judgment might not be entirely favorable to our self-complacency. What we do question is the spiritual propriety of such an expression placed in the forefront of a great appeal in a solemn moment of our national life. The matter is perhaps unimportant except as it is indicative of the spirit in which our nation faces the responsible task of finding and choosing its leadership.

Prayer and Politics

A sort of unofficial prophet, Mr. Heywood Broun, has, we believe, raised the question whether the practice of opening political conventions with prayer tends to raise the level of the convention or to lower the level of prayer. It is a question that we do not propose to discuss. It is easy to sit in the seat of the scornful and we should prefer to subdue cynicism in the hope that conventions may yet give evidence of being *blessed* by prayer. It does not seem impossible that some day a vast convention may assemble dominated with the quest of a program which shall seek politically the glory of God rather than political safety and party advantage. May it not be that conventions are improving, and that almost imperceptibly we are moving toward that day?

But when that day comes will the first thought of our country even suggest a prevalent megalomania, or will it be far removed toward that humility which Professor Babbitt defines as the most essential and most needful of all social and political virtues? Jesus said some very pointed things concerning those who would be "greatest," and the things that Jesus said seem beautifully expressed in that invitation in which the Book of Common Prayer calls believers to the sacrament of communion:

Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling.

When that becomes more vitally an ideal for individual Christians, it may be near to becoming an ideal for Christian nations; and if we ever come to believe with any reality in a sacrament of communion among nations, the deepest note of our national life may become the words of the Master: *I am among you as he that serveth.*

today. We had leadership—and such leadership must be developed again." And then he added a personal touch: "For the first time in my life they tell me I am growing popular, and for the first time in my life I am beginning to fear I may be wrong."

Interest in Marietta College

The Dawes family interest in Marietta College has been deep and long continued. The father, General R. R. Dawes, graduated in the class of 1860. The three brothers and one sister graduated also from the college and have always been its loyal friends and supporters. The General and his brother Rufus have been trustees of the institution for many years. When the General returned at the close of the War from his great work overseas, the college bestowed upon him the degree of D.C.L.—adding this honorary degree to the two degrees he had earned by academic work, A.B., and A.M. His gratitude to the college and his acknowledgment of the service it had rendered him, cannot be better expressed than in words he himself addressed to the alumni last December urging them to support the "Revolving Fund," an annual alumni contribution to the college:

As we grow older, the environment of our youth and its great influence upon our lives, impress themselves with ever-increasing force upon our minds; and with this comes a sense of the obligations we owe to one of the first and most important constructive influences with which we came into contact—Marietta College.

On its part the college is grateful, indeed, that through the personality and work of General Dawes it is having its real share in helping to solve some of the pressing national and international problems. Its constructive influence, exerted forty years ago, is bearing present-day fruit in the life of the world. Such is the supreme glory of the American college, and this is the reason why its sons and daughters hold it in such reverence.

A Sympathetic Close-Up of Gen. Dawes

As Seen by a Former Pastor

By Rev. William T. McElveen, Ph.D.
St. Paul, Minnesota

CHARLES G. DAWES is a man of distinction and a distinctive man. One could not be his pastor on occasions of deep sorrow and great joy and not feel that there are not many like him. He is different. He is not only a man of many parts but he is unique. When his son, Rufus Fearing Dawes, a thoroughbred, a youth of great promise, and the apple of his father's eye, died of heart failure while bathing, Mr. Dawes wrote a characterization of this wonderful youth which he at first planned he would read at the funeral service. But when that service was about to be held the heart-broken father could not read his discriminating tribute to his son. He placed the manuscript in my hands and bade me do with it as I wished. I read it as part of the service. A week afterwards Vice-President Fairbanks, speaking for a group of Mr. Dawes' friends, urged that this tribute be printed. This was done, and perhaps a hundred thousand copies were distributed to the young men of America through the agency of the Y. W. C. A.

Rufus Fearing Dawes was a leader among the young people of Evanston. He was a faithful teacher and officer of the Sunday school of the Bethesda Church, that the First Church of Evanston then maintained on the lower North Side of Chicago. Mr. Firman was superintendent of the school and Rufus was his loyal helper. Young Dawes was tremendously interested in that missionary task. He enlisted many of his Evanston friends in the enterprise. He often talked of establishing some kind of a home to shelter the down-and-outs of Chicago. After his tragic death, his father carried out this desire by establishing in Chicago and in other cities the Rufus Fearing Dawes Home for Men.

Every Christmas eve while I was in Evanston, Mr. and Mrs. Charles Dawes invited five hundred and more of their friends and neighbors to their palatial home on Sheridan Road to hear a Chicago Symphony Orchestra Christmas concert. One feature of that concert was a musical selection of which Mr. Dawes was the composer. Each year he wrote something for this "Christmas party," as he called it. And he always played his flute as a member of the orchestra when that number was given. Mr. Dawes is as fond of music as he is of politics. The many know that he was one of the financial guarantors of the Chicago Opera Company; but only a handful know of the many musicians he educated. Francis McMillan, the violinist, is only one of a score of the protégés of Mr. Dawes.

Personal Qualities

Mr. Dawes is a voracious reader. His library is one of the largest private libraries in the United States. It contains many rare prints. But the most prized shelves of that mammoth library are those that contain the beautifully bound sermons and tracts of his great-grandfather, Manasseh Cutler, a Congregational pioneer preacher who laid moral foundations in Ohio. Marietta College folk will tell you that Manasseh Cutler was a progressive in theology and a leader in every reform. General Dawes calls himself a conservative, but there is progressive blood in his veins. There is considerable "dare" in his make-up. He is not bound by traditions or conventions. He rather likes to blaze a trail. When the United States entered the World War he turned the Central Trust Company, of which he was the president, over to others and at once journeyed to a training camp to renew his acquaintance with engineering that he might be of service to his country in the field of action.

General Dawes is a dyed-in-the-wool Republican, yet he is a most democratic man. He is easy to get to and easy to talk to. He is never an autocrat. He is a masterful man but he never attempts to browbeat. He is a dynamic but not a domineering man. He is a good listener and a brilliant talker. I have taken many a young man who was in search of a job down to the bank. Mr. Dawes always had time to see me and to talk to the aspiring youth. And he usually placed him. He would make a high-grade vocational director. All over Illinois and in many of the nearby states there are young men editing town papers, serving as cashiers in small banks, superintending interurban railroads and managing local gas companies to whom Mr. Dawes gave their first business start. And when I read the names of the men who formed the committee that pushed Mr. Dawes' candidacy at Cleveland I recognized the most of them as men whom Mr. Dawes had introduced to their vocations.

Few men have such a talent for acquisition as Mr. Dawes. He has made money quickly and easily and he has helped others to make money. But he is ultra-generous with his money and with his personal services. A few years before the War he was through with making money. His aim for years has been to serve his generation.

Mrs. Charles Dawes is an exceedingly gracious woman. She is an executive of marked ability. Many organizations have benefited by her counsel, but she keeps out of office. She has been a loyal member of the First Church of Evanston for many years, yet she has never been an officer of any woman's society in the church. I cannot remember her being the officer of any organization of any kind, but I do know that she has been a power in the social, altruistic, and educational life of that city. After the sudden death of Rufus Fearing Dawes she devoted herself to the nurture of two children whom they adopted.

The Dawes home is a home. It has sheltered many celebrities. Many influential men and women have been entertained within its hospitable walls. The spacious grounds around the Dawes mansion have been used for May revels and June teas. But the Dawes home is first of all a home.

To Lecture at Hartford

At the meeting of the board of trustees of the Hartford Seminary Foundation the end of May, recognition was given to the work of the Connecticut Federation of Churches, of which Rev. M. E. Alling is secretary, by the appointment of Mr. Alling as annual lecturer during the coming year in the Theological Seminary. The seminary has for many years carried on its list of lecturers representatives of the different denominations who were called on to instruct the students of the several denominations in their respective forms of church government. Now to that list is added Mr. Alling, who will give a certain amount of instruction in this field of interdenominational polity represented by the Federation of Churches.

"Such As I Have"

Dean Brown's Prize Sermon in *World's Work*

(EDITORS' NOTE—*The "World's Work," in the belief "that there is today a more general demand for spiritual truth than ever before in history," recently announced a prize of $500 for the best sermon submitted. The Editors barred theological argument, but otherwise welcomed "any kind of sermon that makes real the spiritual life to doubting or anxious or weary human hearts." The prize was awarded to Charles R. Brown, D.D., LL.D., Dean of the Divinity School of Yale University, for a sermon under the title, "Such As I Have." Through the courtesy of the Editors of "World's Work" we are permitted to present to our readers the full text of Dean Brown's sermon as it appeared in the June issue of that magazine.*)

"Silver and gold have I none; but such as I have give I thee."—Acts 3: 6.

WE are often told that nothing can be done in this world without money. Here was a man without money! He hadn't a shilling. He was a poor man like his Master who had nowhere to lay his head. And it was money that was wanted on that occasion. The lame man looked up, expecting to receive an alms, but Peter shook his head. "Silver and gold have I none"—and the lame man's face fell. Then Peter added these words which put another look on the whole situation. "Such as I have, give I thee." And when he stood ready to use what he had, a lame man was set on his feet there at the gate of the temple called Beautiful.

The man who uttered those words was a man who lived in the positive rather than in the negative mood. "Silver and gold have I none"—he might have prolonged the list. There were a lot of other things which Peter did not have. He did not have an education. He had no social position worth naming—he was just a common fisherman from Galilee. He was not very good looking, if we can trust the tradition as to his personal appearance. He lacked that moral steadiness which is always a thing to be desired. Just a short time before he had denied his Lord three times over in a single evening, and had sworn about it like a pirate. There were scores of things which Peter did not have besides silver and gold. If he had undertaken to make out a complete list of all his deficiencies, he would have needed a sheet of paper as long as a church.

But all that is beside the mark. The nub of Peter's statement was—"Such as I have, I give." The positive rather than the negative facts about his life were decisive. The world is not much interested in what men do not have or in what they do not believe or in what they cannot do. What have you? What can you do? What do you believe? These are the significant elements in any life. And what is still more to the purpose, what do you mean to do with those gifts? If you are ready to use such as you have in the way that Peter did, then lame lives of all sorts can be set upon their feet and made to advance under their own steam.

Dwight L. Moody was once preaching to a great crowd in one of his meetings. He was putting his very soul into it as he always did. He was thinking more about the content of his message and of its effect upon the hearts of men than about the precise literary form of it. There was a certain fastidious gentleman sitting on the platform that night, and at the close of the service he went to Mr. Moody and said: "By the way, I noticed that you made eleven mistakes in grammar in your sermon tonight."

"Very likely," replied Mr. Moody, "I don't doubt it for a minute. My early education was faulty. I often wish that I had received more schooling. But I am using all the grammar I know in the service of Christ—how is it with you?" "Such as I have, I give"—that is the attitude which counts!

We are all conscious of our limitations. If in our blindness and conceit we are not conscious of them, then our friends become all the more keenly conscious of them for us. We all wish that we had more brains, more skill, more social tact, more kindness of heart, more character—more of everything that is good.

But it is idle to sit down wishing and repining. There is nothing to be gained in crying for the moon. What we might possibly do if we had all those greater gifts which are not ours is not important. It is a purely hypothetical question. And no man is ever condemned for not using abilities which he does not possess.

In our estimate of goodness, it is the positive rather than the negative qualities which are to be emphasized. It is what a man does rather than what he does not do that makes him good. You sometimes hear it said of some elderly gentleman who has just gone to his reward: "He was a good man. He never drank; he never smoked; he never swore; he never injured any one; and we never heard him speak an unkind word of anybody in his life." And when that list of negative virtues is complete you have the picture of a life as innocent and as harmless as a pan of skim milk. "But what did he do?" you are moved to ask. How far did he make his life count for righteousness in politics, in industry, in promoting better health conditions for his community, in securing better educational facilities, in making his church a power for good? If he simply refrained, his goodness was weak and thin.

We are not taught anywhere in the Bible that men are to be honored here on earth or that they will be taken to heaven when they die because of what they have not done. Indeed the plainest and most pungent words of warning uttered by Christ were directed against the sins of omission. He was most of all concerned about moral neglect. The man in the parable who failed to use his one talent; the young women who failed to have oil in their lamps; the rich man who failed to relieve the necessities of the poor fellow who was starving to death at his gate! In all these cases the people were condemned because of their lack of attention to duty. "Inasmuch as ye did it unto the least of these, ye did it unto me—enter the kingdom prepared for you." It is the positive attitude that marks a man up on the books the Lord keeps.

Furthermore, Peter lived in a sympathetic mood. He was on his way to the temple to say his prayers. But his eyes were not solely on the clouds. He saw what was going on around him. He had a keen scent for plain human need. He saw that lame man at the gate of the temple begging and his heart went out to him in instant, honest sympathy. "He took him by the right hand and lifted him up." And the finest symbol of kindly service, which we know anything about, is a human hand stretched out, open, ungloved, ready for the clasp of friendship.

Peter did not fling the poor fellow a hasty look of pity as he passed by and then hurry on into the temple to say his prayers. He was not in such a rush to attend some lecture on social betterment that he could not stop to minister to a case of actual need. He did not wait until he reached home that he might sit down and mail a check to the Society for the Relief of Needy Cripples in Jerusalem. He did not send his servant around the next day with a bit of provision for the unfortunate chap. He put himself in personal, friendly relations with that bit of human need. He took him by the right hand and lifted him up. It was that touch of life upon life, immediate and direct, which counted.

Here is the man whose work will add up large in the Day of Judgment, Edward Everett Hale used to say, "The man who looks forward not backward, upward not downward, outward not inward, and is ready to lend a hand." Edward Everett Hale himself was forever lending a hand. He would take an ignorant, misguided man by the mind and lift him up into a better mode of thinking, into the way of advance. He would take a defeated, discouraged man by the heart and lift him up into hope and high resolve. He would take the soul of a man, who had made moral shipwreck, into his own clasp of faith and bid him strive.

Booker T. Washington tells us that the first time he ever went to Boston, he was toiling along the street on his way to the hotel with a heavy suitcase. Suddenly he felt another hand slipped in beside his own and a deep, gruff voice said, "Let me share the load." When he turned his face there stood Edward Everett Hale lending a hand. He knew him from his pictures and it was the beginning of a delightful, rewarding friendship for Booker T. Washington.

The main office of all libraries and laboratories, of all textbooks and notebooks, is to furnish opportunity for that inspiring, informing, improving touch of life upon life. When Agassiz was teaching at Harvard,

when William G. Sumner was teaching at Yale, when David Starr Jordan was teaching at Stanford, no one ever thought of asking how much silver and gold they had. Such as they had they gave, and whole generations of students were enriched for all time.

The lame man was "laid daily at the gate of the temple." He was always there. He finally became as much a part of the place as the stone steps. He had learned by experience that the best place in Jerusalem to ask for help was the gate of the temple. The people who worship are the people who give —they have sympathy and they give more generously and more steadily than any other people on earth.

In the great war drives for funds, we are told by those who had the matter in charge, who made up the lists of names and traced the more substantial gifts to their sources, that something like 90 per cent. of all the money given for the Red Cross and the Y. M. C. A., for the Knights of Columbus and the Salvation Army, was given by the people of the churches, Protestant, Catholic, Hebrew. The other people outside of the churches did manage to give something like 10 per cent. of the total amount. Small favors thankfully received! We are glad that they did even so much. But the people who worship are the people who give. The habit of worship develops and maintains the sympathetic mood—it keeps the hinges of the heart and of the purse from getting rusty.

Most men in America have some silver and gold about them. But each one has something of infinitely more worth than all that—health and brains, courage and aspiration! And if you stand ready to use what you have in friendly fashion touching those other lives immediately about you and for those less fortunate lives which are more remote, no end of good can be achieved. You can set in operation forces which will be far-reaching in their beneficent influence. Your highest usefulness as well as your final salvation is bound up with this habit of living in the sympathetic mood.

Once more, this man Peter lived in the mood of faith. Here was this poor, lame cripple at the gate of the temple! He was lying just across the threshold from that whole system of divine help for which the temple stood. Peter as a man of faith took him by the hand, he took him by the mind and by the heart, and lifted him over the threshold into the realization of that divine help. The first thing the man knew, he was in the temple, "walking and leaping and (best of all) praising God." And when that great end had been achieved, Peter pointed away from himself to another, higher source of help. "His name through faith in His name hath made this man strong. Yea, the faith which is by Him hath given him this perfect soundness in the presence of you all."

Now let that cripple serve as a type of all the human need which lies yonder just across the threshold of the temple! The sorrow and the pain, the sin and the shame, the doubt and the discouragement—they are all there making their steady appeal to the spiritual forces for which the temple stands. They are all there offering a challenge to the forces of recovery which are represented in the church! What a host of mental and moral cripples is there, waiting for the renewal, the guidance, the re-enforcement, which can only come from the grace of God! And it is the high office of faith, yours, mine, his, to aid those needy people in gaining that experience for themselves. It is for us to help them to realize what religion can do for them all.

In all those quarters where men are really thinking on fundamental problems there has come a strong reaction against materialism. It has been weighed in the balance and found wanting both as a philosophy of life and as a program of action. It does not work; it never has worked; it never can work because it leaves out of the account the distinguishing features of our human life. The best science, as well as the best philosophy of our day, is saying quite frankly that present indications point to the conclusion that ultimate reality will be found to be sentient mind or sentient spirit.

We can all see that a man's life does not consist in the abundance of the things that he may possess. We all recognize the presence of a growing multitude of thoughtful people who are making larger and larger use of mental and spiritual forces for the gaining and maintenance of that sound health, that mental poise, that serenity of heart which make for well-being. This is the trend and drift of modern life. The final forces are the spiritual forces, and the only man who is in a position to bring all that good grist to his mill is the man who lives in the high mood of religious faith.

"Such as I have, give I thee," said this man of faith! What were silver and gold compared with that? What were all the friendly offices which might have been rendered to the body that perisheth when set alongside of that gift of faith in the living God here called into action! There within arm's length of that needy life was another finer form of energy which could renew the springs of action, purify the affections, strengthen the will which had gone lame, and confirm all those better impulses which make for manhood! It was the very climax of friendly interest when Peter lifted the lame man into a full realization of all that. The character of any man is the man, and here was this supreme service rendered at that very point.

"Why look ye so earnestly on us?" Peter cried to the people as they ran together in Solomon's porch; "Why look ye so earnestly on us as though by our own power or holiness we had made this man to walk?" The God of our fathers hath done all this!

It was not in Peter—it was in Him who is the power of God unto recovery to every one who believes. Therefore I do not point you at this hour to some college professor or to some civic official as the final source of inspiration. I point you to Him who is above all and through all and in us all. He would have every one of us strengthened with might by His spirit in the inner man. He would have Christ dwell in our hearts by faith. He would have us all rooted and grounded in the practice of good will to the end that at last we may be filled with all the fullness of God.

We all have our temptations to face, our obligations to meet, our doubts to solve, our duties to perform—duties which will not take no for an answer. If we go forth to the stiff, hard task of living real lives and doing our full work in the world, leaning solely on the poor crutch of our own unaided, undirected strength, we shall fail—and we will deserve to fail. But if we go forth to live in the positive mood, in the sympathetic mood, and in the high mood of religious faith, then His name through faith in His name will give us that soundness and serviceableness which will be our best asset for the life that now is and the only adequate preparation for that longer, larger life which is to come.

Parables of Safed the Sage

The Parable of Far Vision

The little sister of the daughter of the daughter of Keturah is two years old. And she hath learned to use the Telephone. And she called me on the Phone, and she said, Good Morning, Grandpa. See my New Blue Dress. Isn't it pretty?

And I said, It is lovely, my dear; and I am happy that it is thine. Ask thy mother to bring thee over when the day is a little older, and be sure and wear thy New Blue Dress. Now the little damsel had no doubt that her Grandpa who could hear her Voice could also see her New Blue Dress as far as he could hear.

And after a while she cometh to see me. And after she hath hugged the Wooden Bear, she showeth me the New Blue Dress, and it is just as pretty as she said it was, and she more fair than the Dress.

And who shall say that the little maiden doth overestimate her Grandsire's Power of Vision, or expect too much of him in asking him to see her New Dress by Telephone.

It is the gift of love which maketh it possible to behold things that eye saw not, and to hear things that ear heard not, and to rejoice in things that entered not into the heart of other men.

Now there be those who say, Love is blind; and who affirm that the Lover beholdeth qualities in his Beloved that exist only in the Mind's Eye. But the Mind's Eye is the Eye that really can see; for an eye without a Mind is such as one may buy at the Fish Market, two with every Herring or Horn-pout, and those Eyes be as good for the beholding of the finer things of life as the Eyes that some men have.

Now the real Lover seeth what others may not behold, and that is Half the Joy of Loving. For other men say of her whom he loveth, She is like unto her Sister, but he saith, She is like unto a Star. And others say, She doth resemble her mother, but he saith, My Love is like a Red,. Red Rose, that's newly sprung in June; my Love is like a Melody that's sweetly played in tune. And he is right, and the rest are blind, and cannot see afar off. For the vision that Love giveth is true Vision. Wherefore I am not so Stupid as to confess to the little sister of the daughter of the daughter of Keturah that I cannot see her New Blue Dress by Telephone. For I can and do see it with the eye of Love.

Fundamentalism in England

Dr. Glover and Dr. Pringle Address English Union Meetings

By Our London Correspondent

THE English May meetings are over, at least the Baptist and the Congregational Union assemblies have been held, the one in Cardiff and the other in London; and without disparagement of other denominational gatherings, I may, for the moment, dismiss them as negligible for my present purpose. I must have said a dozen times in my letters to *The Congregationalist* that our May meetings serve as a barometer revealing the spiritual temperature of the churches. This year I think we may say that the barometer is at "set fair." We have had no storms, but just a happy, normal temperature with a healthy breeze of life blowing through the metings. Congregationalists have elected Dr. J. D. Jones to the chair of the Union for the second time and, as I anticipated, they have now definitely adopted the moderator system as an integral part of the Congregational machinery.

But the point of paramount interest in both the Baptist and Congregational Union meetings has been the attention paid to Fundamentalism. Your word has now, so to speak, crept into our vocabulary. We have tried to keep it out—just as we have tried to keep out what we conceive is the heresy-hunting temper of Fundamentalists—but we are a Free Trade country, with no tariffs on words or goods, and your word Fundamentalist has slipped through the verbal custom house and by underselling our word "obscurantist" has got a footing amongst us. Both Dr. Reaveley Glover, the president of the Baptist Union, and Rev. Arthur Pringle, the chairman of the Congregational Union, devoted their addresses to Fundamentalism. Both were brilliant. Dr. Glover's came first and if Dr. Pringle had not told me that he deliberately refrained from reading Dr. Glover's address until he had written his own address I should have guessed that there had been collusion between them. Dr. Glover made a demand for intellectual courage; Dr. Pringle demanded honesty in the pulpit.

Attacks Insistence on Dogma

Dr. Glover's central argument was a flat defiance of Fundamentalist insistence on dogma. He said:

As I grow older I want more and more to preach Jesus Christ without theory—to tell people the tremendous facts associated with him, the fact of victory over sin, the changed life, and the most amazing fact of all, himself. I have the feeling that if we can get men to come face to face with him as he is, to "begin with the wounds of Christ," and Christ reconciling us to God, we can leave them with him. When lovers meet, they do not need any longer the company of the friend who brought them together, nor his theories of marriage or life or anything else. It means a certain humiliation to divest ourselves of philosophy, of theology and theory—I do not mean of thought, but of set-up conclusions: but I believe that it is not our theories of Christ that save men, but men's contact with him.

People, he said, do not want to know what we *think* about Christ, just as thirsty people do not want the formula H_2O; they want a cup of water. His argument was that there is too much *plan* of salvation and not enough *salvation* in preaching.

The Baptist Union has its obscurantist wing but Dr. Glover commanded the assent of the whole assembly. He hypnotized them.

Non-Essentials Subordinated

When Rev. Arthur Pringle addressed the Congregational Union from its chair on "Sane Fundamentalism," he seemed to pick up the thread of Dr. Glover's thought and carry it onwards. His argument was that non-essentials should frankly be subordinated, so that they might concentrate on the things that really do matter. But, he continued:

Before we can do this we must recognize that the Fundamentalism at present rife is doing precisely the opposite. Here, there, and everywhere, in many lands and by many devices not always scrupulous, it is laying unwarrantable stress on things long ago shaken beyond all sane dispute. I put it to you that this Fundamentalism is not a hole-and-corner futility which we can afford to ignore. It is industrious, insidious, plausible; imposing on the ignorant, and often embarrassing those who are not ignorant. It is hurtful in its ideas and in many of its methods. Let it be unchecked and uncountered, and it will go far to undo the clarifying and purifying of religious thought, which has been so hardly achieved during the last fifty years. We owe it to ourselves and our people to give clear, positive guidance in this emergency. I have said we must not only check this movement, we must meet it with a positive antidote. We must kill the false by presenting the true. Constructively and explicitly let us come into the open and set down the truth in black and white, so that even the wayfaring man can have no room for perplexity. Nor need there be any difficulty in doing this.

Dr. Pringle argued that grating dogmatism is out of date, if not mischievous. What was fundamental about Christ was Christ, not such things as the method of his coming to earth (the Virgin Birth?) or his method of leaving it (the Physical Resurrection?). No creedal certainty made them Christ's, unless they had his spirit. That was the true fundamental test—Dr. Pringle insisted; and for the sake of the good name of the pulpit he pleaded for courageous honesty. "It ought," he said, "to sting them into shame that it should be posible for there to be so widespread a suspicion of the honesty of the pulpit as did prevail." Dr. Pringle's outspoken address was splendidly received by the Congregational Union. He is the minister of the church at Purley, an outer Surrey suburb of London, and his name has become so identified with the place that he sometimes gets called "Mr. Purley of Pringle." In the last twenty years his church has had to be enlarged half a dozen times and his virile preaching attracts crowded congregations of people belonging to all denominations.

It is the habit of the Congregational Union to receive, at its assembly, ministers who have been ordained during the year, and to pay homage to ministers who have died during the year. Last week it fell to Dr. Horton to move a resolution on the death of Dr. J. H. Jowett, and in so doing he paid a beautiful tribute to the man whom history might, he said, come to regard as the Congregational Chrysostom and a possession forever. Dr. Jowett influenced the world by the spiritual genius and the gift of expressing that genius in ways which made religion real and Christ seem near. The Congregational Union listened, stirred to its deeps, to Dr. Horton's quietly eloquent and movingly tender encomium. The gap left by Dr. Jowett's death goes unfilled and his memory grows more and more precious. The task of writing his biography has, by Mrs. Jowett's invitation, fallen upon me, and I have been almost overwhelmed with letters, from all over Britain and the Colonies and from the United States bearing testimony to his gracious influence.

Dr. Fosdick a Welcome Visitor

Dr. Fosdick is amongst us, and he seems to be enjoying himself immensely. He has a program for the next three months that does not fall far short of the formidable schedule that English preachers to their dismay often find awaiting them when they land in America. But he seems equal to it all, and is "eating" his engagements. He arrived in the midst of the Congregational Union May meetings, and made three appearances in four days—all at the City Temple. We know him by his books which have a great hold on our younger and more serious people, and great crowds welcomed him on each of his appearances. His sermons and speeches have realized all anticipations. He has captivated London, and a speech by him on Anglo-American friendship radioed on Sunday night was everywhere greatly appreciated.

Among Dr. Fosdick's early engagements are two or three appearances in the pulpits of British Cathedrals. I think he is the first American non-Episcopalian to be granted this liberty, as Dr. Jowett was the only English Free Churchman to have the same privilege. Dr. Fosdick's floating denominational attachments perplex us, and at a meeting last week some one who was speaking tried to "draw" him on the point. The answer Dr. Fosdick made was that he was brought up in a Methodist young people's class and a Presbyterian Bible school. That was why he became a Baptist minister. At the present time he was preaching in a Presbyterian pulpit and teaching in an undenominational seminary. But he always found himself very much at home among Congregationalists. The apt reply put Dr. Fosdick on a good footing with his audience at once. We are impressed by his restrained eloquence, prodigious memory, his frank simplicity, and the evenness of his voice, which gives the same tone value to every syllable and yet

never becomes monotonous. He is to be the guest of our National Liberal Club at Whitehall next week and to speak at one of its fortnightly luncheons.

City Temple Jubilee

The City Temple is celebrating its jubilee this week by a sequence of services, meetings, and festivals. Of course it is the fiftieth anniversary of the opening of the City Temple building that is being commemorated. The church itself, meeting on another site, dates back to the middle of the seventeenth century. But just fifty years ago Dr. Joseph Parker began his great ministry in the City Temple, erected for him on Holborn Viaduct. It is over twenty years since he died but his memory is ever fresh and recollections of his audacities and brilliancies and profoundities have been flying about during the celebration. Perhaps the best of his sayings revived by the jubilee is his reply to a question why he spoke so little in defence of the Bible. "I should as soon think," he said, "of defending the Bible as of defending a lion—let it loose, and it will defend itself."

Two disappointments have overshadowed the jubilee celebrations. Dr. Fort Newton could not accept the invitation to be present, and ill health kept Dr. R. J. Campbell away. Dr. Campbell has still his devoted friends at the City Temple and it has a warm place in his affections. He has promised to preach in his old pulpit in the autumn. Dr. Campbell has just been appointed Vicar of Trinity Church, Brighton, which F. W. Robertson made famous, and he is attracting crowded congregations there as he did twenty-five years ago when he was a Congregational minister making his name in Brighton. Dr. Fort Newton's ministry at the City Temple is not forgotten. He was a timely and wise interpreter of America to England in the early war years when an interpreter was, if I may say so, really needed; and happy memories abide of his good service. Dr. J. W. Norwood, who now ministers at the City Temple, leaves England for another visit to America as soon as the jubilee celebrations are over. He has won a great place in the heart of London, and restored to the City Temple its palmiest days. On Sunday nights Dr. Norwood preaches to the largest congregation of young people in Britain. His splendid humanity along with his manly eloquence and palpable sincerity have earned him a high position among our first rank preachers. But it is curious to note that the two great Central London Congregational pulpits are now filled, not by Congregational preachers. Dr. Norwood of the City Temple is a Baptist and Dr. John A. Hutton at Westminster is a Presbyterian. Both find Congregationalism congenial; and we find them good Congregationalists, all of which shows that our denominational differentiations are swiftly melting away.

Social Service in the Churches

The Retiring Secretary's Summary and Forecast

By Arthur E. Holt

(Editors' Note—*As was recently stated in "The Congregationalist," Dr. Arthur E. Holt, after about five years of service with the Congregational Education Society, as Secretary of the Social Service Department, has resigned, to become the successor of Dr. Graham Taylor in the Department of Social Ethics in Chicago Theological Seminary. Dr. Holt's final report to the Board of Directors of the Education Society constitutes so able a review of his own work, so noteworthy an expression of sound ideals for social work in the churches, and so valuable a suggestion for future activities in the field in which Dr. Holt has given such conspicuous service, that we feel that the entire Congregational constituency will find the same interest in this report as was manifested by the members of the Board when the report was presented at their meeting in May.*)

In general it may be said that the work of the Social Service Commission and its secretary is to develop the resources of a denomination for social thinking and social acting. If Protestantism is to become socially-minded, it will be because the denominational groups rise above the level of a struggle for self-preservation and learn to think in terms of a welfare which is as inclusive as the world. Of the denominational groups ours is a significant and forward-looking organization of people, the majority of whom are honestly trying to find the way of God in this generation.

The resources of a denomination of which we may avail ourselves in carrying forward such a program can be itemized as follows:

1. Churches.
   - Services of worship.
   - Church Schools.
   - Other group organizations.
2. Colleges.
3. Young People's Conferences.
4. Hospitals.
5. Children's Homes.
6. Social Settlements and Community Houses.

All of the above agencies are resources which it is the legitimate field of the Social Service Secretary to cultivate.

Woman's Department of Social Service

During the last year one of the most important ventures on the part of the Social Service Department has been the appointment of Miss Anna Estelle May as secretary of the Woman's Department of the Social Service Commission. A year's experience has justified the wisdom of this venture. Mrs. Lucius H. Thayer is chairman of the committee which is working with Miss May and certain definite fields of service are opening up.

(*a*) Co-operation with the established women's societies already in the field in providing social service programs and outlines of study for local churches.

(*b*) A study of the work which women are doing in different types of communities and the placing of this experience before the women of the church.

(*c*) Miss May has had a long experience in "delinquent" work. During the war she handled over one thousand cases of delinquent girls. This gives her unusual ability in the field toward which the church is just turning with new interest. She should be able to give leadership to our denomination in this field at the present time.

Three publications have come from this department: *A Young Woman's Bible Class Organized and at Work; Women's Social Work in Resort Churches; Case Studies of Runaway Girls.*

Social and Industrial Conferences

In holding social and industrial conferences for the education of church people there has been a distinct advance made during the last three years. These conferences have been largely *interdenominational* because in co-operation with the Federal Council of Churches it has been possible to organize industrial conferences in practically every large city in the country. This work is important. We must now develop to as large an extent as possible our *denominational* conference. Conferences similar to the one held in connection with the National Council at Springfield should be held in connection with the state conferences. The state social service commissions should undertake this work in co-operation with the national secretary. It is in this field that there should be larger service on the part of our field secretaries. It should be a duty of the field secretary to organize such conferences inviting the national secretary to co-operate. A pamphlet entitled *The Work of a Social Service Committee in a Local Church or State has just been prepared and is ready for publication.*

Social Service in the Local Church

In his book, *Social Work in the Churches*, your secretary tried to outline the principles and program whereby the church might make itself efficient for the Kingdom of God in its own community. This field is at present much in need of some clear thinking. With the multiplication of intermediary agencies between the church and the community, such as the Y. M. C. A. and the Y. W. C. A., the Girl Scouts and the Boy Scouts, the Camp Fire Girls and Social Welfare agencies, the work of the church is often thwarted by the organization which it has generously encouraged to develop by its side. Co-ordination of all these forces is at present an unaccomplished achievement. Your secretary has attended many committee meetings which have as their purpose

the relation of the church to these agencies and through them to the community. The whole field is still pioneer territory.

The Church School

This department has been co-operating with the church schools in furnishing suggestions for the organization of adult groups and other departments of the church school along the lines of practical social service. We have during the past year worked in co-operation with the Publishing Society along the following lines:

(*a*) Optional discussion courses for the *Adult Bible Class Magazine.*

(*b*) Library loan packages for discussion groups. (The gradual development of this service and the increasing demand for the packages indicate that this is a very definite service to the church groups.)

(*c*) Social service material for the church magazines such as the social service sidelights which have been syndicated to the *Adult Magazine* of the Methodist Church and the United Brethren Church.

(*d*) Christian fellowship courses.

(*e*) *Christian Ideals in Industry,* by F. E. Johnson, A. E. Holt (Abingdon Press).

The Religious Press

In addition to the material which has gone in as regular contributions to our educational magazines, the department has tried to prepare important material and secure the preparation by others of such material which could be syndicated to such papers as *The Congregationalist,* the Methodist *Advocates,* and papers like the *Christian Century.* There is an increasing field for such work on the part of this department. Because of the character of its work it secures a great deal of material which could have a wide reading if care is exercised in its preparation and it is sent to the proper publicity agencies.

Men's Work Department

By vote of the National Council there has been allocated to this department oversight of the men's work in Congregational churches. We have during the past two years prepared the following pamphlets and bulletins: *What the Church May Expect of Its Men; How to Organize the Men of the Local Church; A Suggestive Constitution for the Men's Bible Class.*

Detailed information for different types of churches is given in the following series of bulletins: *Men's Work in Rural and Village Churches; Men's Work in Downtown City Churches; Men's Work in College Churches; Men's Work in Suburban Churches; Men's Work in Resort Churches; Men's Work in Residential City Churches.*

Social Work in the Colleges

One of the resources of the church which has not yet been developed and thoroughly enlisted in the social education of our people are the colleges which occupy a service relationship to the Congregational churches. Your secretary has during the past year been in correspondence with the presidents of a number of these colleges and it has been his privilege to make suggestions as to the wider use and service of the college libraries and the development of a co-operative relationship between the economic and sociology departments of the colleges and our state churches.

Hospitals and Children's Homes

Congregationalism has few hospitals and children's homes but the total for Protestantism is rather large. The Interchurch Survey reported 381 hospitals, 288 homes for aged people, and 391 homes for children. These institutions vary in their efficiency. A noted authority on juvenile welfare has said that the church homes for children constitute some of the poorest and least efficient in the country. On the other hand, it is possible through these agencies to do pioneer work along progressive lines and render a real social service which society will appreciate. There is no reason why those hospitals which have been founded by the church should not take advance ground in the matter of religious ministry to those mentally diseased. Why should the church found hospitals if they are not to do something different from those hospitals which are founded and carried on by the state? Why should we have children's homes if they are not to co-operate along progressive lines in a ministry to juvenile welfare? Your secretary has not been able to accomplish much in this field but investigations carried on during the last year have convinced him that this is a field to be pursued with diligence by those responsible for social service welfare in the church.

The Church and Those in Prison

During the last year the Federal Council of Churches and the different denominational secretaries have undertaken to arouse the interest of the local churches in the welfare of those who are in prison throughout the United States. Our county jail system is a disgrace to the people of America. We have a wrong idea about the purpose of these institutions. Our whole attitude towards punishment of crime needs revision. Through the different state social service commissions and through work in local churches we are trying to arouse an interest in this cause. Most of the work, however, remains for my successor. It is hoped that it can be carried on and efficiently prosecuted until we can carry out the commission of our Master to relieve the misery of those who are in prison. A pamphlet has just been prepared outlining a survey of *The Local Prison Situation,* and is ready for publication.

The "Information Service"

The "Information Service" which is co-operatively prepared with the other denominations has developed in the breadth of its interest until it now covers the major areas of social interest on the part of the church. One issue each month is devoted to race relations and the other three issues give equal attention to rural industrial conditions, international relations, and those issues which center around the industrial development of our large cities.

Young People's Conferences

For the coming months of June and July the time of your secretary will be entirely spent in social service teaching at our young people's conferences. The phenomenal growth of these conferences brings large opportunity for social education. The awakening of the youth of the colleges to a new social interpretation of the gospel will be reflected in our young people's conferences and if we are to play fair with our young people, the social message must there be adequately stressed. It is not simply a question of bringing these young people together for the discussion of religious themes. We have a responsibility here which will test out our whole program of work for young people. Are we merely trying to hold conferences or are we trying to improve the quality of the Christianity of our churches?

Community Houses

A number of our churches have established community houses. How are they being conducted? At a recent conference of social workers it was reported that they are being poorly conducted. How much professional prejudice was there back of this statement? The department has set for itself for the coming summer a study of the church in industrial communities with a special reference to the methods which are being pursued by the community houses which have been established by the churches. We believe that the time has come to assemble this experience. The office staff, consisting of Miss May and Mr. Butts, are to work at this problem during the coming summer when not otherwise engaged. We hope to be able to discover certain principles which shall guide us in giving advice to those churches which are making ventures along these lines.

Conclusion

I have made this report more complete than usual in order that I might cover, if possible, the total field in which the department is trying to render service. I have also the hope that what I have said will help bridge the gap between my work and that of the new secretary whom you will choose to take my place. If a copy of this report may go to him he will at least know what this department has been trying to do and it will be a little easier perhaps to pick up the different lines of service.

As a final word, may I say that I believe we are face to face with the question as to whether our denomination is to be both a benevolent organization and a prophetic organization. It will be easy at this time for it to become merely a benevolent society interested in the raising of large gifts for worthy benevolences. But if it does that, its prophetic function will atrophy. Our ministers will be measured by their ability to cultivate the sources of benevolence. The minister who alienates such sources will be put down as a denominational failure. Many of our ministers are now suffering under this charge. We must not allow this to be. He is the greatest friend of Congregationalism who will keep alive its prophetic soul and kindle in it a love for righteousness. I hope that I have not failed to make some such contribution during my term of office and I anticipate for my successor the privilege of further and greater service along this line.

Conference of New Missionaries

Thirty-two more recruits ready for the front line of the Kingdom! This is the inspiring outcome of the 20th annual conference in Boston of the American Board with its group of new missionaries. From California, and even Japan on the West, England and Persia on the east, and Nova Scotia on the north, these young people have been gathered by the American Board and the three constituent Woman's Boards. Eight are New England's contribution, while New York State alone sends five. A dozen of them are from the Middle West and the West. Oberlin still holds the high record, ten being graduates of that institution with its fine missionary traditions.

For a week they were the guests of the Boston Boards, with a program of intensive courses planned to fit them for the most effective service on the field. Sec. C. H. Patton discussed the organization of the American Board and Sec. Helen B. Calder that of the Woman's Boards. The relation of the missionaries to the different departments of the home offices were presented: the treasury by Messrs. Gaskins and Belcher; the purchasing by Mr. Meeken; records and correspondence by the foreign office secretary, Mr. Case. The home base, with reference to the National Council and the Commission on Missions, homeland churches, etc., was presented by Secretaries Patton and Eddy. The delicate and intricate problems of the missionary's relation to the governments and peoples of other lands were discussed in the light of Dr. Barton's wisdom. Secretary Strong counseled the members of the group regarding their relation to their colleagues and fellow-missionaries of other boards. Dr. William E. Gilroy, editor of *The Congregationalist*, spoke on "Congregational Fellowship." The missionary as a writer for the *Missionary Herald* and other publications was Sec. Enoch Bell's theme, while Assistant Secretary C. E. White discoursed on various problems in photography. On the physical side, Dr. Joel E. Goldthwait, a member of the Harvard Medical School faculty, gave a most valuable series of lectures. Rev. Austin Rice of Wakefield, Mass., gave a talk on "The Missionary and the Pastor"; Rev. Edward M. Noyes of Newton Centre on "The Intellectual Life of the Missionary"; and Secretary Bell and Secretary Hannah Hume Lee of the Woman's Board on "The Spiritual Life of the Missionary."

The public Godspeed service was held in

THE 1924 GROUP OF CANDIDATES FOR FOREIGN MISSIONARY SERVICE

TOP ROW (Left to Right): *Aimee E. Krook,* Carleton College, Oberlin Conservatory of Music and Oberlin Kindergarten Training School, going to India; *Elizabeth M. Cairns,* Smith College, New York School of Social Work, to India; *Alford Carleton,* Oberlin College, to Turkey; *Guy A. Thelin,* Sioux Falls College, South Dakota State College of Agriculture, Massachusetts Agricultural College, to China; *Florence T. Swan,* Wellesley, Columbia University, Harvard Summer School, to India; *Gertrude S. Avery,* Connecticut College for Women, Columbia University, to India.

NEXT TO BACK ROW: *Rosamond H. Clark,* Wells College, Columbia University, Union Theological Seminary, to Japan; *Fina C. Ott,* Washburn College, University of Kansas, Y. W. C. A. National Training School, New York, to Japan; *Marion E. Talcott,* Fitchburg High School, Commercial Course, to China; *Grace M. Rood,* Oberlin College, John Hopkins Hospital Training School for Nurses, to India; *Jennie Jacobs,* Presbyterian Hospital for Nurses, Chicago, School of Public Health, University of Louisville, to China; *Katharine Merrill,* Mount Holyoke College, Harvard University Graduate School, to Japan; *Helen Gallagher,* Carleton College, to China.

THIRD ROW: *Leslie J. Adkins,* Cambridge University (England), Hartford Theological Seminary, to Turkey; *Edward T. Perry,* Williams College, Hartford Theological Seminary, to Turkey; *Walter B. Wiley,* Dartmouh College, Andover Seminary, Yale Divinity School to Turkey; *Ernest W. Houlding,* Union Theological Seminary, Oberlin College, to China; *Lee Vrooman,* University of Maine, Hartford Theological Seminary, to Turkey; *Robert M. Bartlett,* Maryville College, Oberlin College, Yale Divinity College, to China; *Stephen C. Peabody,* Harvard University, Oberlin and Union Theological Seminaries, to China; *Katharine O. Fletcher,* Smith College, New Hampshire Normal School, Columbia University, to Turkey.

FRONT ROW: *Mrs. Caroline S. Adkins,* Elmira College, Kennedy School of Missions, Hartford Theological Seminary, to Turkey; *Mrs. Gwendolyn F. Perry,* Dalhousie University (Canada), Kennedy School of Missions, Hartford Theological Seminary, to Turkey; *Mrs. Edith H. Wiley,* Occidental College, Los Angeles State Normal School, to Turkey; *Mrs. Florence B. Houlding,* Oberlin Graduate School of Theology, to China; *Mrs. Helen S. Vrooman,* University of Maine, to Turkey; *Mrs. Sue N. Bartlett,* Maryville College, Oberlin College, to China; *Annie R. Wilson,* Occidental College, Teachers College, New York, to China; *Ethel Gulick,* Oberlin College, Teachers College, New York, Columbia University, Union Theological Seminary, to Japan.

Union Church, Boston, Sunday evening, June 8, before a full auditorium, largely made up of young people from the Greater Boston churches. Tabloid speeches by the missionaries revealed the hearts and purposes of these young people in a thrilling way. United States flags were presented by the young people to all the missionaries, the only exception being a Union Jack presented to Mr. Adkins, the Britisher of the group. Another church service of rich significance was that of the observance of the Lord's Supper at Central Church, Boston, by Dr. S. K. Tompkins, the pastor. This was the final gathering of the group before separating for their fields at the ends of the earth, and was deeply impressive.

INTERESTING PERSONALITIES

Many interesting personal relations regarding members of the group were revealed. Rev. Stephen C. Peabody is a son of Rev. Harry E. Peabody of Appleton, Wis. His fiancee, Miss Anne R. Wilson, is the daughter of Presbyterian missionaries in Persia, where she was born. Rev. Edward T. Perry is a son of Rev. A. T. Perry, late president of Marietta College and formerly a professor at Hartford Theological Seminary. The celebrated missionary name of Gulick appears in Miss Ethel Gulick, a daughter of Rev. Sidney L. Gulick, who goes back to the land of her birth. Rev. Lee Vrooman is a son of the parsonage, his father, Rev. Harry C. Vrooman, now pastor at Greenville, Me. From a missionary's home comes Rev. Ernest W. Houlding, and he now returns to China where much of his life has been spent and where he has already served under the American Board. Fifteen out of the 32 are headed for the Near East: Messrs. Perry, Vrooman, and Wiley going to a land they know, having served under the Near East Relief. It is evident that the American Board is not out of Turkey, and does not intend to get out. To help win China for Christ will go eleven of the group. To help interpret the real heart of America to Japan five will go. Six young women will be the contribution to India. Africa draws none; the Philippines none; nor Mexico, nor Spain.

Dr. Mark H. Ward of the American Board, Miss Calder of the Woman's Board of Missions, Mrs. Lee of the Woman's Board of the Interior, and Mrs. Ranney of the Board of the Pacific have done splendid garnering.

Our denomination may well feel proud of this choice group of young men and women now going out to represent us in the imperial task of winning the world to Christ. C. E. W.

Our Golden Gate Outlook

Clouds and Sunshine

Sunshine is our principal asset. We bask in and boast of it. It is the magnet that draws. It produces our oranges and raisins. It is our health and wealth. But clouds we have, too. They are equally essential to both health and wealth.

Rain clouds come and go. They bring us life and joy. They came as usual this year but they did not tarry. Departing too soon they left us only about forty per cent. of the usual rainfall in California. This means hardship and discouragement to all those whose income is from the soil, and depression to business of every kind. The prosperity of this western country is dependent upon water. With a normal rainfall of only nine to twenty inches, and that coming only in the winter months, irrigation becomes a necessity. For this the snows of the Sierra are our storehouse and supply. This year the storage is much less than usual. With economy it may carry us through till the clouds return.

In the Northwest the same condition obtains in less harmful degree. Unless June and July bring abundant showers crops will be imperiled by drought.

But there are other clouds. The hoof and mouth disease just now overhangs some parts of California as a heavy pall. In the endeavor to stamp out the disease many thousand cattle have already been slaughtered. The loss to the dairymen is severe and for all cattlemen it is heavy. Losses to farmers whose produce cannot be marketed because of quarantine are greatly distressing. This dark cloud we hope will soon pass away, but the case is serious. It has already cost the government and the people of the state several millions of dollars. The last reports, however, are optimistic. Government officials are doing their utmost to eradicate the disease and promise that ere long all quarantine will be lifted.

There is another cloud of dark hue which covers a good deal of sky, *viz.*, the low prices of farm products. This cloud hangs over the vineyards and orchards of California as well as over the wheat fields of the Northwest.

Economically hard times are upon us, particularly in spots, in California. Yet the sun shines and good cheer prevails. In the Northwest summer rains will insure good crops of wheat, and growers and orchardists expect better prices. Californians know that the scourge of the hoof and mouth disease will be overcome and that people of this and other countries will want our oranges, raisins, and the fruits we sell in cans.

Another cloud is not seasonal nor new this year, *viz.*, the cloud of race prejudice. This cloud is not peculiar to the Pacific Coast, although it is supposed to be particularly thick and heavy in California. It is true that the Oriental is not wanted here in quantity, though San Francisco would sigh deeply if Chinatown were deserted. It has recently been said in Washington that California is solid for Japanese exclusion. There is practical agreement here as in the East that to open the doors for unlimited Japanese immigration would be unwise. There are, however, so many who approve the stand taken by President Coolidge and Secretary Hughes in opposing the Exclusion Act as passed by Congress that one of the managers of the Coolidge campaign said a couple of days ago that he would rather fight for Coolidge if he vetoes this Japanese Exclusion bill than if he should sign it. There is race prejudice here and keen anti-Japanese feeling, but the business men of the coast know the value of good will as a basis of business dealings. Christian sentiment is Christian here as it is in the East.

I have recently been in touch with our churches from Southern California to Idaho in a series of church conferences. In them the sentiment was unanimous in protest against the insult to Japan implied in the immigration bill. The Southern California Conference not only passed a resolution of protest but appointed a strong committee of ministers and laymen actively to promote a better understanding between Japan and the United States. On this committee are President James A. Blaisdell, Frank Miller of Riverside, and George W. Marston of San Diego.

In the churches courage and expectancy are everywhere in evidence. The outlook for substantial growth was never more hopeful. Local finances are in a healthy condition and receipts for the apportionment show a most encouraging increase. In some cases they are double those of the first quarter of last year.

Clouds are temporary. Sunshine is constant above them and always breaks through. If reports of depression reach the ears of our eastern friends they will probably be true but they are not the whole truth. Be assured that sunshine prevails on the Pacific Coast and its health and cheer abound in our Congregational churches.

H. H. KELSEY.

Dr. Nash in New England

The President of the Foundation for Education, Dr. G. W. Nash, has given a valuable service to eastern New England. He was in attendance at the state conferences of Maine, New Hampshire, Massachusetts, and Rhode Island, and made numerous other contacts with churches and individuals, glad of the opportunity to gain first-hand information of the Foundation and the institutions it is serving. Dr. Nash spoke also at the annual meeting of the Massachusetts Woman's Home Missionary Union and for several of its Alliances.

Too long have we let our institutions suffer, because we did not realize their need. Dr. Nash has helped us to overcome that ignorance. We feel confidence in his ability on the field. It is a great privilege for our institutions to have at their command a man of such experience, good judgment, and sympathetic understanding. He knows their trials because he has faced similar problems; he knows how to help them because he has succeeded in overcoming similar difficulties.

The greater our confidence in our institutions, the greater is our desire to help them serve their strategic opportunities. New England Congregationalists look forward to the time when Dr. Nash may again come among them with the story of the important work of the Foundation for Education. O. A. E.

Mother

Never too busy, she was, to hear
The little doubt or the little fear;
Never too busy to set aright
The dreams that haunted the darksome night.
Never too busy to read a book
Of fairy-tales, in some ridden nook.
Never too busy to kiss or praise,
Never too busy to fill our days
With the faith that lives and the joys that start
From the brimming depths of a mother heart!

—*Margaret E. Sangster.*

OUR INVALID PARISH

Winfred Rhoades
Pastor

Youth's Natural Friend

The words I am going to quote were written by one who had been reading of a splendid work that is being done to give certain young men, battered and permanently crippled by the Great War, a fresh start in life. Writing of the book that tells the great story, this friend of Our Invalid Parish comments: "I wish it said more (I don't remember that it says *anything*) about their dependence on comfort and strength in the Christ."

Jesus is, in a particular way, the young man's Christ. He was only thirty when he proclaimed his great ideals to the world, set a revolutionizing spirit at work in human society, did works that made the rulers of the nation tremble, and began to win for himself an honor and a love and a reverence that have kept on increasing in the world ever since. It was as a young man, from thirty to thirty-three, that Jesus did a work in three short years which, as Lecky the historian says, has "done more to regenerate and to soften mankind than all the disquisitions of philosophers and all the exhortations of moralists."

If our theologies and our church models have taken this Christ away from the interest of the young, they must give him back. Jesus never said, "I am a system of theology, and a set of hard and forbidding rules, and a killjoy." What he said was: "I am the *Way*, and the *Truth*, and the *Life*." Youth loves joy, and longs for the joy of life; the word *joy* was a familiar one on his lips, and joy was in his heart—the joy that comes to one who knows that he is meeting life honorably and high-heartedly. Youth loves adventure; Christ lived for the greatest adventure—the adventure of trying to lead mankind away from illusion and self-deception into love of truth, and desire for the noblest that life can mean. Youth loves bravery; Christ was as brave a soul as ever lived, facing mobs or little-minded and wrong-headed men in authority with no shadow of shrinking or shirking, and at last, when only thirty-three, resolutely offering himself for a torturous death, if death were necessary in order that he might lead the world into real living.

If Jesus, when only a young man, evolved those ideals that have ever since, and increasingly, held captive the best mind of the world, then youth today is able to find in them the bravest dream and the greatest satisfaction that life offers. When Jesus invited the people to yoke themselves up with him and learn of him, he was not asking them to put upon their necks a burden and a death-in-life; he was inviting them to yoke themselves up with power and the prospect of triumph. The sacrificial suffering of Christ is but part of that great story; the other part is the aggressive campaigning to start the world on the way to better and happier living. The death of Christ is only one thing that needs to be kept in mind; the other thing is the brave and eager living, in the face of immediate personal danger, in order to make life a happier and more hopeful undertaking for his fellow-men.

Richer and fuller and more satisfying life, an eager and confident forward look, the power of accomplishing real good in the world, and joy in the midst of difficulty—deep and abiding and exhilarating joy: such are the things that companionship with Jesus Christ offers.

Closet and Altar

THE FORWARD LOOK OF FAITH

Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.—Isaiah 33: 17.

Though I have but a little in hand, I have much in hope; my present trouble will serve to sweeten my future joys.—*John Flavel.*

This is such an inheritance, that the very thoughts and hopes of it are able to sweeten the greatest griefs and afflictions. What then shall the possession of it be, wherein there shall be no rupture, nor the least drop of any grief at all.—*Robert Leighton.*

The year draws near its golden-hearted prime,
Fulfilled of grandeur rounded into grace;
We seem to hear sweet notes of joyance chime
From elfin bells through many a green-wood place.

The sovereign summer, robed and garlanded,
Looks, steeped in verdure, up the enchanted skies;
A crown, sun-woven, round her royal head,
And love's warm languor in her dreamy eyes.

We quaff our fill of beauty, peace, delight;
But, 'mid the entrancing scene a still voice saith,
"If earth, Heaven's shadow, shows a face so bright,
What of God's summer past the straits of death?"

Paul Hamilton Hayne.

Our estates are not all beyond the river we call death. That is where we make an impoverishing mistake. We are heirs not only of "great expectations" but of great possessions. Superlatively high are our expectations, but we have more than a competency by the way.—*J. H. Jowett.*

Faith is of a piece. It believes about the future what it believes about the past; for God is to it the same yesterday, today and forever. We cannot live by faith now and look forward to fruition in the days to come, unless we also interpret the past by faith. God's dealings with us are consistent. There is no break in his providence. His grace is not intermittent. It is prevenient as well as present.—*Hugh Black.*

O God, who in thy mercy hast sweetened our forward-looking faith with promises of good, help us to live in this and every other day as citizens of an eternal kingdom; rich in poverty, cheerful in adversity, serene in labor and perplexity, ever rejoicing in thy presence and thy love. We bless thee for the good that we have known and for deliverance from the evil in the world; for our calling as disciples and for the brotherhood of saints. We praise thy name that we have seen already some fruits of our sowing, and that there are harvests yet to come. Give us a steadfast courage for all experiences of our education here and may the airs of heaven breathe about us and refresh our souls when we are weary. Let thy Good Spirit lead us and make us witnesses for Christ. In his name and with grateful hearts for his life of brotherhood and the lovingkindness of his enduring love. Amen.

Isaac Ogden Rankin.

CHRISTIAN ENDEAVOR

Jesus' Standard of Friendship

Comment on the Prayer Meeting Topic for July 6-12

BY CHARLES ERNEST WHITE

Topic: How Jesus Treated Friends. Luke 10: 38-42; John 15: 13-15.

Light From the Bible Passages

Few men have been more lonely than Jesus. Still he had friends and clung closely to them. They were not drawn from one class. He was a true democrat. At these homes the latch-string was always out. As a guest he not only received; he gladly and generously gave. The hospitality he enjoyed was not the sharing of material things but the communion of mind and of spirit. Martha misinterpreted his tastes; Mary met them by giving him a ready ear and an open heart. With him that was the better part of hospitality. True friendship is never one-sided or self-seeking. It is always to be interpreted in terms of others. Jesus' interpretation of friendship in his own life was to put that life at the disposal of others, even to laying it down if necessary. We share our inmost thoughts and longings with our friends. It was this which Jesus gave in largest measure to his friends.

Leads for Leaders

Jesus set the highest standard for friendship. He taught it; he lived it. We need to test what we call friendships by his type. Recall that friendship has both subjective and objective sides. Should the same standards apply in both cases? Which side do we have a tendency to emphasize?

Jesus was a beneficent friend. Do we elevate our friends or lead them to lower their ideals? Do our friendships stimulate us to better things or tend to drag us down?

Jesus was an unselfish friend. In the Garden of Gethsemane he thought not of himself but of his friends (John 18: 8). On the cross his last thought was for others. Do we seek friends for what *we* can get out of them?

Jesus was an unswerving friend. He did not cast off Peter when he had denied him. Study Mark 16: 7. Can we ever think of Jesus as being fickle?

Jesus was a faithful friend. He never flattered those whom he called friends. He did not hesitate to tell them of their faults. See Mark 10: 17-22.

Thoughts for Members

"Christ chose for his friends those whose needs were met by his supplies."

We shall appreciate him more and more as our ideals of friendship rise to his.—*Robert E. Speer.*

"Oh, never is 'loved *once*'
Thy word, Thou victim Christ, misprized friend!
Thy cross and curse may rend,
But having loved, Thou lovest to the end."

If Jesus drove some men to hate him, he drove other men to love him. He kindled a devotion that is superior to anything that has even been known in the world.—*Charles E. Jefferson.*

A Moment of Prayer

O Friend of friends, we look to thee for that which our hearts crave and that which none other can satisfy, and never look in vain. Make us, we pray, more deeply conscious of what such friendship may mean to those who cross our pathways in life, that in thy name we may gladly and generously show forth the friendly heart. Amen.

AMONG THE NEW BOOKS

The Human Side of Hawaii

THE HUMAN SIDE OF HAWAII, by ALBERT W. PALMER (Pilgrim Press. $2.00). Is Hawaii to succeed where California and the United States Congress seem thus far to have failed, in developing "an interracial civilization characterized by Christian good will and free American institutions"? Mr. Palmer does not claim such success as yet, but he does give some reasonable grounds for hope. This book, which aims to show the importance to America and to the world of this wonderfully interesting experiment station of ours, is most timely in view of our present relations with Japan. One is led to wish that our representatives in the House and Senate of the United States might have read it. The author has been well fitted for his task by two highly successful Congregational pastorates in California and Honolulu. He writes interestingly of the past history and present movements in our island territory, and incidentally makes some worthwhile contributions to the history of the American Board. He narrates many incidents that are full of significance to the student of interracial problems and the value of the book is still further enhanced by numerous photographic illustrations that are very telling. This volume certainly should serve to achieve its avowed purpose "to correct the misunderstanding of our island territory," and to give the reader higher appreciation of and respect for the capacity of some Oriental peoples for American citizenship.

Investment

INVESTMENT—A NEW PROFESSION, by HENRY S. STURGIS (Macmillan. $2.00). A book not only worth a reading but a permanent place in the library of the private investor. Year by year as the country grows in age and wealth men are turning in increasing numbers to a more serious study of the proper use of their private surplus wealth. Each year finds more of these puzzled between the two problems of their own ignorance of the essential facts connected with the selection of sound securities and the difficulty of obtaining advice which will serve their particular case and be free from bias. Mr. Sturgis, in this book, has frankly explained the weakness in our American investment banking system which makes it so difficult for many of our bankers to advise the private investor without prejudice, and has offered constructive criticisms of this unfortunate system. But he has also set forth in detail the course of analysis which the investor should himself follow both in the study of conditions and in the selection of specific securities if he would safeguard his interests. The book will be found interesting, non-technical and helpful by those who invest.

EDWARD P. FARWELL.

Another Pollyanna Book

POLLYANNA OF THE ORANGE BLOSSOMS, by HARRIET LOOMIS SMITH (Page. $2.00). This is the third "Glad Book," carrying on the character of Pollyanna created by the late Eleanor H. Porter. Pollyanna has grown up and appears as a charming bride. Most of the book is devoted to her first year of married life with "Jimmy." She still plays the "glad game"—cheering up, inspiring courage, and giving practical help to many people who need such assistance. She and Jimmy have their own problems, and, while Pollyanna's optimism never really fails and Jimmy is a model husband, she and Jimmy both have human limitations and are not "too good to be true." War time brings the crucial test of separation. Then a baby comes. The scene when Jimmy comes home and picks out the right baby—by its smile—at a party, is an appropriate ending. This is an interesting, cheering, and worthwhile book with the stamp of reality. It is a book of special appeal to young brides and to college and high school girls.

The Statesman's Year-Book

THE STATESMAN'S YEAR-BOOK FOR 1924, edited by SIR JOHN SCOTT KELTIE and M. EPSTEIN (Macmillan. $7.50). This is the sixty-first annual publication of the outstanding authority on current statistics and historical facts regarding the nations of the world. Special prominence is given to the British Empire and the United States, nationally and by states. Official sources of information were consulted in compiling the facts and figures, and they are remarkably comprehensive and well arranged, so that whatever one may wish to know about present conditions in a given country is likely to be found in the *Statesman's Year-Book*. Among the special features of this book is a new map showing Turkey in Europe according to the Lausanne Treaty, a map showing the Syrio-Palestine boundary according to the Beyrouth Agreement of 1922, constitutional changes in China, Egypt, Russia, Greece, Italy, Spain, and Turkey; also facts regarding the League of Nations, principal treaties, comparative taxation, and international organizations.

Reference Books

ROGET'S TREASURY OF WORDS, by C. O. S. MAWSON and KATHARINE A. WHITING (Crowell. $1.00). A handy abbreviated edition of the famous Thesaurus, omitting obsolete and rare words and expressions. Its handy form will doubtless increase its popularity and add to its usefulness. It is large enough for all practical purposes.

THE NEW LARNED HISTORY, VOLS. IX AND X (C. A. Nichols). We can do no more than welcome these new volumes with words of hearty commendation, as we have the eight earlier volumes. Volume IX continues in its opening article the history of Rome, from B. C. 50 to A. D. 1922 and Mussolini. This occupies nearly 100 pages. Russia requires 148 pages, 18 pages are devoted to Serbian history, 18 pages to Slavery, 23 pages to Socialism, 75 pages to Spain, etc. Volume X deals with Sweden, Switzerland, Syria, Tariff, Taxation, Tennessee, Texas, Tibet, Trusts, etc. Half of the volume takes the history of the United States to 1864, to be continued in Volume XI. Excellent maps and many illustrations accompany the text.

THE WORLD'S BEST EPIGRAMS, by J. GILCHRIST LAWSON (Doran. $2.00). A thousand or more brief sayings, more or less striking, good, bad, and indifferent in quality. There will be differences of opinion as to the degree of wit in some cases, as there is in most after-dinner speeches.

1001 BIBLE PROBLEMS, by REV. T. H. DARLOW (Doran. $1.00). A book that is bound to increase knowledge of the Bible if one attempts to answer its questions. The questions, many of them, have no particular significance, but hunting for answers will familiarize the seeker. Some of the questions are, "Which is the longest verse in the Bible? Who imported peacocks into Palestine? Where did St. Paul preach his first sermon?," etc. At the end of the book may be found the texts giving the answers.

Education

THE STORY OF A GREAT SCHOOLMASTER, by H. G. WELLS (Macmillan. $1.50). An enthusiastic biographical sketch of "Sanderson of Dundle," whose name has become famous during the last decade in educational circles in England. Wells says, "I think him beyond question the greatest man I have ever known with any degree of intimacy." He turned a dormant school of the old conventional type into an amazingly prosperous institution, "with an almost hopeless waiting list." This he did, not by abandoning classical instruction but by adding "practical work in physical science" and other live improvements. Mr. Wells is especially interested in his educational ideals, concerned with the pressing needs and problems of today and filled with the spirit of co-operation and the desire for service. Mr. Wells was presiding on that public occasion when Sanderson suddenly died, at the close of an educational address, and he describes the event with deep sympathy and a sense of "irreparable loss." The volume is an inspiring contribution to the literature dealing with modern educational problems.

PIONEERS OF THE KINDERGARTEN IN AMERICA (Century Co. $2.00). This volume, authorized by the International Kindergarten Union and prepared by a committee of nineteen leaders, representative of different educational centers. It presents a brief review by Elizabeth Harrison of the growth of the kindergarten in the United States, and then gives a series of biographical sketches of the pioneers. Nine of these, beginning with Elizabeth Palmer Peabody, are grouped as pioneers in the East; eight are of the middle-western group; two belong to the Pacific Coast, and a closing "Book of Remembrance" is devoted to Kate Douglas Wiggin. Among the writers (for each pioneer is assigned to a special biographer) are Lucy Wheelock, A. E. Winship, Charles W. Eliot, Felix Adler, Earl Barnes, and others well known in the kindergarten world. Every kindergarten teacher will wish to own this choice volume with its splendid record.

EDUCATION FOR MORAL GROWTH, by HENRY NEUMANN (Appleton. $2.50). A guide to ethical training by the leader of the Brooklyn Society for Ethical Culture who is also instructor in the Ethical Culture School of New York City. The author discusses the ethical implications of democracy and American ideals, and devotes special attention to moral education. He would have children taught the history of religions in order that they might see how the ideas of God have changed through the ages. Obviously this study, which is commendable in the main, is written from the viewpoint of one outside the church.

Any book mentioned in these columns may be obtained through the Pilgrim Press Book Stores, 14 Beacon St., Boston, or 19 S. La Salle St., Chicago.

The Editor's Bible Class

Conducted by William E. Gilroy

Another Digression

A correspondent has requested that I should give some account of the period that intervened between the Old and New Testaments, and as in this issue we make the transition from the Old Testament to the New in the study of the Sunday School Lessons, it seems fitting that this summary should be given now. So we postpone for another week the resumption of the discussion of *Great Ideas of the Bible.*

We shall take up the narrative from the time of Nehemiah, with whose work our Old Testament lessons closed. Malachi, the "last of the prophets," was contemporary with Nehemiah, the governor of Jerusalem. In fact, as we have no reference to Malachi outside of the book ascribed to him, and no indication as to who he was, some have surmised that the name, which means *Messenger of Jehovah*, was not a personal name, but a title applied to Ezra, Nehemiah, or some other person. Malachi's prophecy confirms Nehemiah's account of the development of abuses in Israel half a century after the Jews had returned from captivity and had rebuilt the Temple.

The completion of the prophecies in Malachi by no means exhausted the religious life of Israel or its expression. As a matter of fact Malachi was no more the last book of the Old Testament in order of writing than was Revelations the last book of the New. Ezra and Nehemiah were probably chiefly responsible for the consolidation of the Jewish sacred writings and for the establishment of the Canon, but the Canon was not completed until long after their day. Esther, not Malachi, was the last book to be admitted to the Canon, but had circumstances not brought the process to a close much of the Apocryphal writings of the Old Testament would undoubtedly have come to have recognized authority. Much in the Apocryphal books is sublime in spiritual conception and uplift, and no student of the Scriptures should fail to acquaint himself with the Apocryphal books of the Old Testament.

The period of the return of the Jews from the exile in Babylon was, as we have indicated, the *Persian Period.* It was the conquest of Babylon by Cyrus (538 B.C.) and the friendly and tolerant attitude of the new conqueror that made the return possible. This attitude of Cyrus and its continuance by his successors made possible the consolidation of Jerusalem as we are familiar with it in the New Testament. Freed from the necessity of struggling for political freedom the Jewish consciousness became more purely religious, the Scriptures, being collected, copied, and canonized became authoritative and the development of the synagogue gave a new meaning and purpose to popular worship and religious instruction. The sense of a spiritual mission became deepened and ideals of salvation and of social perfection became centered around the conception of the Messiah and the Messianic kingdom. How deeply Judaism became affected by Persian ideas is a matter of conjecture. Some believe that the Jewish ideas of good and evil, of angels and spirits, were directly influenced by Persian religious conceptions.

The freedom which the Jews enjoyed under Persian rule broke down ultimately when a later Persian monarch endeavored to force upon them a high-priest of his own choice. Resisting his dictation, the Jews had heavy burdens placed upon them, and their Holy of Holies was desecrated. But by this time a new world-conqueror was looming on the horizon. In 335 B.C. Alexander the Great turned from Europe to Asia and the Persian empire passed before the supremacy of Greece. In 332 Alexander laid siege to Tyre and Gaza and marched against Jerusalem. A deputation was sent to offer him homage on behalf of the Jewish nation but tradition says that when Alexander saw the high-priest, Jaddus, in his robes, he declared that he had seen such a figure in a vision in Macedonia, inviting him to Asia and promising him victory over Persia. At any rate Alexander treated the Jews with consideration and many of them are said to have joined his army as he marched southward against Egypt. The founding of Alexandria was an event destined to prove of great importance to the Jewish, and later to the Christian, world. It became a seat of learning strongly influencing both Judaism and Christianity, and the translation of the Old Testament into Greek, the Septuagint, made at Alexandria, was comparable in significance to the epoch-making modern translations of the Bible.

Alexander's empire broke up after his death and the East became the battle-ground of the hostile ambitions of two new powers, the Seleucidae in Syria, and the Ptolemies in Egypt. Antioch, where the disciples were afterwards first called Christians, was to become the great city of the Seleucidae. As a buffer state Judaea suffered greatly in these conflicts. Egypt at first was victorious and the Jews were favorably treated, but with the ascendancy of Syria in 198 B.C. tragic experiences began for Judaea. But even to sketch, or suggest, the main incidents and developments in the Inter-Testaments period has proven too large a task for our space. It seems advisable to postpone the completion of the outline until next week, and to suggest then the nature of the religious developments growing out of the period and their immediate significance in relation to the time of Christ.

The Wonderful Life

Comment on the International Uniform Sunday School Lesson for July 6.

***The Birth of Jesus.* Luke 2:7-20**

Having spent the first half of this year in a hurried survey of Old Testament history and religious development, we now turn to the New Testament to begin a nine months' study of the life of Jesus. Our study is to be based upon a Harmony of the Gospels, rather than upon the record in any one Gospel. That is the proper basis for such a study. The study as outlined is according to the conventional plan of Sunday school lessons—a development of events, incidents, and special occasions. How else, it might be asked, could the life of Jesus be studied? To which we reply that for adults who are, or ought to be, familiar with the details of the Gospel story the important thing is to understand its significance and its meaning for our daily life. One of the dangers that we shall have to safeguard against in this study is the tendency to go over and over the things that are already well known. That is bad for both mind and soul, especially where there is ever an enlarging field of interest. The quest of Jesus is by no means finished or complete. Let us remember that the details of the life of Jesus are but the groundwork for the study of his character and purpose.

Let us remember also that here, primarily we are studying the records of an earthly life—the life of the one whom Paul calls *the man Christ Jesus.* The significance of his life was that all its heavenliness was revealed in human form. If we start out with predisposed doctrines and interpret the facts accordingly we shall hardly experience the simple contacts and the spontaneous influences of that life. The disciples, those who followed Jesus from day to day, seeing and hearing, were led to say, *Is not this the Christ?, My Lord and my God.* We shall enter into their experiences more vitally the more we come through similar knowledge of Jesus to the same sense of his place and power.

To this end, also, we must strive to know Jesus himself—to know all the facts *about* him is not necessarily to know his personality. A man is more than the sum total of the things that he has done and the things that have happened to him, and what is true of every human life is true of that life in which the human and divine meet.

It may be noted that in the specific passage chosen for our lesson some of the present most controverted questions do not arise, and there is no need that we should import them into the lesson. I have recently indicated the best source of help for those who are troubled about controversies in connection with the Virgin Birth. The one thing that we should note well in connection with the birth of Jesus is that it was an ordinary, *human* birth. Whether or not the conception of Jesus was by normal process, there is nothing to indicate that his actual birth was different from that of any other babe. Mary *brought forth her first-born son.* Here we are face to face with the suffering and joy of motherhood as innumerable mothers have known it. *Mary kept all these things and pondered them in her heart.* What mother has not dreamed wonderful things of her first-born son?

Why have we not had a lesson about Mary? We are so apt to think of her as the medium by whom the Son of God came into the world, just as any other might have been chosen. But was the motherhood of Jesus by chance or unimportant? We may not go the length of the Romanists in honoring the Virgin, but we ought to recognize the pure loftiness and the greatness of the character of Mary. It is suggested in the Magnificat and in certain other passages, but it shines out most nobly in the reference to Mary standing by the Cross at the hour of the crucifixion. What a picture! This mother who had "pondered all things in her heart" following all the way to Cavalry to be near her son in the hour of his anguish, though it must have seemed to her as to the disciples the blasting of all her hopes.

How intimately Jesus touched the lowly aspects of our human life in the very hour of his birth is suggested in the association of that birth with the shepherds. We have thought of shepherds as an honorable folk and of theirs as an occupation highly esteemed in Israel. I have recently been surprised to find that just the reverse was the case. In the *Correspondence of Rev. Prof. David Smith, D.D.*, in the *British Weekly* of March 27 of this year, that eminent and conservative scholar, author of the well-known life of Jesus, *In the Days of His Flesh*, cites the fact that shepherding was among the occupations that the Talmud regarded, along with tanning, tavern-keeping, tax-gathering, and various other trades, as objectionable. The ground of this objection was that at that period shepherds "camping out with their flocks in the wilder-

(*Continued on page* 835)

WITH THE CHILDREN

On Blueberry Hill

By Lillian E. Andrews

It was Leila's first summer in the country. She had been very ill in the spring, and the doctor had urged her parents to send her to the hills where she could get back her rosy cheeks and dimples. At first she had had to lie in a hammock on the veranda, but by and by there came a sunny day when she could walk as far as the barn and see the cows milked, and even try to help Laura milk the gentlest one. Then little by little, as her strength returned, she began to take part in the busy life about her. She enjoyed most helping Laura feed the baby chickens and searching for eggs in the big haymow.

"Oh, it's fun to live in the country!" she exclaimed one day, when she and Laura had cuddled cosily down into the depths of a great load of sweet-smelling clover hay.

"I don't believe I'd enjoy living anywhere else," said Laura, honestly. "I like to see the dew shine on the grass and hear the birds sing, and help do the farm work. It's hard sometimes, but the baby chickens always seem so glad when I've just fed them, and they make such happy little chirps, that I love to take care of them. Father gave me Trix for helping take care of the chickens."

Trix was the plump little gray Shetland pony. Leila had already enjoyed many a jolly gallop on Trix's back. "But I wish I had a pony-cart, so you and I could go around together," said Laura. "With a saddle, only one of us can ride her at once."

"It would be nice," answered Leila, as they passed the field where Trix was feeding. "Isn't there any way that we could earn enough to buy a pony-cart?" she inquired.

Laura considered the matter gravely. "I don't have much time after feeding the chickens and helping Mother with the housework," she said. "If blueberries would sell, we could pick some of those. There's bushels of them going to waste on Blueberry Hill."

"I'm going to telephone to Father and see if he can't find a market for some," replied Leila.

The result was an order from a storekeeper in town for all the berries the girls could pick, at twenty cents a quart. For nearly a week they spent all their spare time on the hill. The bushes bent low with their luscious weight of berries, but it was not all fun picking them. The sun was hot, and the girls were soon tired and thirsty. Thorn-bushes and brambles tore their hands and clothes, and tiny ants stung them, but they kept on.

"We won't think about the briers and the hot sun when we are riding along the shady road behind Trix," declared Laura.

A scream from Laura answered her. "Oh, my goodness!" shrieked Leila. "Run, Laura, run! There's a bear coming right toward us—a real live bear. Hurry! He'll eat us!"

"No, he won't," called back Laura. "He's only gathering blueberries, just as we are. See, he's more frightened than you are. He's running away as fast as he can go."

But Leila had not waited to see whether the bear had intended to pursue her or not. Still screaming wildly, she plunged down the hill. Laura ran after her, but in her haste one foot slipped into a crevice between two rocks and she fell. Her first thought was of her precious berries, scattered in all directions. Again and again Laura tried to extricate her foot, but it seemed as firmly caught as if held in a vise. Her struggles were merely making the danger greater. At any moment the rock, so perilously poised upon the steep hillside, might slide forward and crush her foot beneath its grinding weight. She lay still, with a sob of despair.

Leila found her there when she came back courageously to look for her cousin. "Oh dear, what shall we do?" she cried. "I hate to leave you all alone while I go away down to the valley for help."

White and helpless, Laura stared into Leila's face. Far below in the valley moving specks showed where men and horses were at work in the hayfields. Suddenly Leila caught up her tin pail and climbed on a stump. The bright tin reflected the sunlight, and again and again she sent the dazzling flash downward. It seemed an hour, though it was really but a few moments, before Leila gave a cry of relief.

"They're coming," she cried. "They're coming! I saw Uncle John stand and look up the hill. Then he began to unharness old Dan from the hay-rake. He's harnessing him into the buggy now."

It did not take long for Laura's father to roll away the rock and release her foot. It was bruised, but not badly sprained, after all. Laura took off her shoe and felt of her ankle.

"Suppose I'd broken it," she told Leila. "I should have had to stay in the house for weeks and weeks."

"It was my fault that you stepped into that crevice," said Leila. "I ought to have stopped and listened when you were trying to tell me that the bear wouldn't hurt me."

"I don't blame you a bit for running," replied Laura, comfortingly. "I know about bears, because I've always seen them, but I didn't know anything about signaling."

"I don't know very much about it," said Leila, flushing with pleasure as Laura gazed at her admiringly. "I only knew that the light would attract Uncle John's attention. But I wish I knew how to drive," she added eagerly.

"I'll teach you," promised Laura, "just as soon as we earn our pony-cart. We'll have enough by next month, and then we can go to ride every day."

(*All rights reserved*)

Two Bird Boats

By Minerva Hunter

A bathtub filled with water makes a very good lake on which to sail a toy boat, and Ernest spent many happy hours in the bathroom of his apartment-house home playing with his boat.

Then a day came when Ernest moved to a new house by the side of a city park. From the front porch could be seen a lake larger than many bathtubs.

"There is a fine place to sail my boat," said Ernest.

"Boats are not allowed in the Japanese garden," his mother told him. "The gardener is going to grow lotus flowers in the water."

Now lotus flowers are beautiful in shape and in color, but Ernest was sorry that toy boats were not allowed on the surface of the lake where the flowers had not yet grown.

As he sat on the front porch one day looking at the lake and wishing he could sail his boat

(*Continued on next page*)

Down through the ages, man has put a great deal of thought into the decoration of his abode. At first his work was crude, as his life was crude, and he had only a few simple tools with which to work.

As man developed, he furnished and decorated his home more and more beautifully. This is a man-made idea, and it seems strange that in the bird world there should be one that wants his home decorated with pretty things, too.

Here we have the Bower or Garden Bird that lives in far-away Australia and in New Guinea, a wonderful architect and decorator. He builds a hutlike nest with one side open. Then he brings bright-colored flowers and grasses which he weaves into his little home. When these become withered he replaces them with fresh ones. Also any bright pebbles, shells, or anything of unusual color or form are brought home and placed around the hut or garden. Sometimes he constructs a covered path or Bower, hence its name. This path is often three feet in length, and made of grasses and sticks. The way he designs and beautifies his home shows he wishes to make his home attractive, and his sense of decoration is as highly developed as many of man's first attempts.

H. B. Dummer.

(*Continued from preceding page*)

on it, two boats came in sight,—at least Ernest thought they were boats, for though they had no white sails, they were gliding along on the surface of the water. These boats were shaped like birds.

Ernest stood up to watch them. Suddenly one of the birdlike boats turned bottom up, its head disappearing under the water.

"Mother, come, come quick!" called Ernest, as he ran across the street and into the park to rescue the pretty bird boat.

When he reached the side of the lake, he saw that the two boats were really birds. They looked at him with wide eyes, and then one of them stood on its head in the water while the other dipped its head beneath the circling ripples.

"Look, Mother, look!" he called, as his mother came and stood beside him. "The bird boat is standing on its head in the water. What makes him do it? I can stand on my head, but I pick a dry place."

"They are ducks, dear, and they stay in the water a great deal of the time," his mother explained. "They find their food in the water."

"I'd hate to stand on my head to eat," said Ernest.

"I heard the gardener say that the ducks will be here all summer," said Ernest's mother.

"I shall not call them ducks," said Ernest. "I'd rather call them 'bird boats.' Then I can have two bird boats sailing on the lake all summer and a sailboat to glide in my bathtub at home."

(*All rights reserved*)

New Plans for Rollins College

Union of Presbyterians and Congregationalists

CONGREGATIONALISTS throughout the country will no doubt be glad to learn of the new development plans maturing for Rollins College, located at Winter Park, Fla. An agreement has recently been reached whereby the northern and southern branches of the Presbyterian Church will join the Congregational Churches, in the support and development of this, Florida's oldest college.

A Record of Achievement

Founded in 1885 by the Congregational Churches of Florida and largely supported since that time by the Congregational Education Society, the Congregational Foundation for Education and individual Congregationalists of means, Rollins has behind her a record of achievement which should form a worthy foundation for the great future opening at this time. With the influx of financial possibilities from these three churches, Rollins will be able to take a leading place among the foremost Christian institutions of the Southland.

Long before Florida possessed high schools and for many years during the development and accreditation of the secondary educational system of the state, Rollins maintained one of the few academies and in this way rendered a large Christian service in the education of Florida's young people. When the Florida high schools began to approach their present state of efficiency, Rollins eliminated this part of her work and began to concentrate upon the upbuilding of the strictly collegiate curriculum. When in 1920 this new policy was inaugurated, the total enrollment in the college proper was 62. It increased to 90 the following year; in 1922 the figure was 133; in 1923 it was 160, and the enrollment, not including special music students, for the present year, 1923-24, is 170. If at this point in her development Rollins can enlarge her endowment to provide for a stronger faculty and enlargement of curriculum, more buildings, both recitation halls and dormitories, and better equipment, this rapid growth will undoubtedly continue in larger proportions. And, with the united support of the Presbyterian and Congregational Churches, these great needs seem assured.

Endorsement and Support

Until the terms of the "Rollins Union" of Presbyterian and Congregational Churches insure sufficient financial strength, the alumni and former students numbering some 3,000 are organizing their forces to carry on the work of the college. They are publishing a sixteen-page magazine and distributing it among the Presbyterian and Congregational ministers of Florida, Florida newspapers, and to a list of possible donors and others who might be interested in the future of their *alma mater*. It is the object of this magazine to present to its readers the advantages of Rollins and its opportunities for service, so that a strong student body may be provided for 1924-25 and as much financial assistance secured as possible.

Since the final adoption of the "Rollins Union" in March, the Conference of the Congregational Churches of Florida has held its annual meeting and unanimously endorsed the plans. With a view to carrying out its obligations involved, eight nominations for the board of trustees have been made, and arrangements for the further co-operation of Congregationalists in financing the college are now being outlined. Reports from the chairmen of the Northern and Southern Presbyterian committees indicate that this new plan of Christian unity is being enthusiastically received by leading members of their churches.

The following courses of study are being strengthened for next year: (*a*) General course leading to A.B. degree; (*b*) scientific course leading to B.S. degree; (*c*) four-year course in business administration leading to degree; (*d*) four-year course in music leading to B.M. degree; (*e*) two and four-year pre-medical courses; (*f*) two and four-year pre-engineering courses; (*g*) two and four-year pre-law courses. Buildings to the value of slightly more than $100,000 now stand on the campus and the college possesses scientific and other equipment valued at over $50,000. The income-producing endowment has recently passed the half-million dollar mark.

Yale Divinity Commencement

After weeks of cloud and of intermittent rain the skies consented to smile upon the 102d anniversary of the Yale Divinity School. Even without this the days would have been bright ones; for the year has been one of the most successful in the school's history, while the graduating class is the largest, 56 men submitting theses for the degree of B.D.

On Sunday afternoon, June 1, Rev. Prof. Robert Seneca Smith, of Smith College, who has been assisting Prof. L. A. Weigle, preached the baccalaureate. The service closed with the celebration of the Lord's Supper. At the commencement exercises on Monday morning Prof. F. C. Porter gave the address to the graduating class. Professor Porter will soon leave for his sabbatical year, going first to the University of Peking, where he will lecture for one semester, and then continuing westward with Mrs. Porter on a trip around the world. As representatives of the class W. J. Warner spoke on "Religion and Social Reconstruction," R. J. Tamblyn on "The Problem of the Modern Preacher," P. H. Vieth on "The Modern Teacher's Use of the Bible," and R. V. Conrad on "A Living World." At both services Marquand Chapel was filled to overflowing, and the prospects are that the school will be obliged to hold its commencement in Battell Chapel next year.

The Hooker-Dwight Fellowship, which entitles the holder to two years of graduate study at home or abroad, was awarded to W. J. Warner. Mr. Warner, who also took the Julia A. Archibald High Scholarship prize, and will receive his degree *magna cum laude*, will begin his work in London in the fall. The degree *cum laude* will be conferred upon R. V. Conard, P. H. Vieth, and A. N. Wilder.

At the alumni luncheon in Dwight Hall, at which over one hundred gathered around the tables, Prof. E. H. Sneath presided. Addresses were made by Rev. Theodore D. Bacon, a brother of Prof. Bacon, who recently resigned his parish in Salem; Prof. Frederick E. Lumley, of Ohio State University, who has been giving courses in sociology during the last semester; Prof. Jerome Davis, who comes from Dartmouth to take up in the fall the work laid down by Prof. Bailey; W. B. Wiley, who represented the graduating class, and Dean Brown. The association elected the following officers: President, Rev. Samuel C. Bushnell; vice-president, Rev. Ernest L. Wismer; secretary and treasurer, Prof. Bacon.

This brief record of commencement at Yale would not be complete without a word of appreciation of the unusually fine spirit which has animated the student body during the past year. The school has always been notable for the warmth of its religious life, for the geniality and joyousness of its fellowship, and for the friendship and co-operation which have marked the relations existing between the faculty and the students. But never has the atmosphere of the school been more sunny and propitious for all fine achievements, and never has a student body expressed its loyalty and love in more constant and thoughtful care for the best interests of the school. This spirit was shown in the commencement addresses. Seldom, if ever, have messages from the graduating class reached a higher standard both in form and in content.

One expression of the life at Yale during the past year deserves special mention. Most of the men of the senior class are wholly or in part self-supporting. Not one of them is a rich man. And yet as a manifestation of their love for the school and of their admiration and affection for Prof. Henry B. Wright, who died during the Christmas holidays, they pledged a gift of between four and five thousand dollars for the founding of a Henry B. Wright memorial chair. That is a gift which means sacrifice as well as devotion. It indicates the character of these Yale Divinity School graduates and the spirit which animates the institution as a whole. If the alumni and friends can awaken an adequate response in the hearts of a few men of wealth, it will not take long to raise the $750,000 which the school requires for its immediate needs as recognized and approved by the Yale Corporation, nor will many years elapse before the institution has both adequate buildings and endowment with which to carry on the work of more than a century, a service which has won for it a high place among the great training schools for Christian ministers, leaders, and teachers throughout all the world.

H. H. Tweedy.

NEWS OF THE CHURCHES

With the States in Conference

Iowa Conference at Iowa Falls

The setting was almost ideal. The weather was so cool that only a single straw hat made its courageous appearance as the harbinger of summer. The Iowa roads, proverbially bad, were in the finest of condition and drew forth the autoists in large numbers; the city had on its winsome spring attire, and was most cordial in its welcome; the new church building was charmingly attractive and drew forth many favorable comments; the attendance reached the high mark, with 350 registered delegates and visitors, besides a multitude of young people who came for the Wednesday afternoon session and supper rally; the hospitality was true to the Congregational type, and was abundant as it was fragrant with Christian fellowship.

The whole tone and temper of the conference was distinctly uplifting. The three devotional periods, in charge of Rev. J. H. Andress of Sioux City, produced a salutory effect. Dr. Andress spoke helpfully on "We Would See Jesus," "The Christ of Mary and the Christ of God," and "How Christ Saves Men."

The presence of the Moderator of the National Council was in itself an outstanding feature. In his address on "The Characteristics of a Congregational Christian," Dr. Potter never spoke more inspiringly. The message was as big in its grasp and vision, and as broad in its human sympathy as might be expected from a man of Rockwell Harmon Potter's physical, intellectual, and spiritual proportions. The conference was favored with a strong battery of national secretaries. George L. Cady paid his respects to the modern politician with special reference to the Japanese exclusion act; George T. McCollum spoke convincingly on church architecture and used the Iowa Falls Church as an illustration where strength and beauty blend in right proportions; William F. English brought the latest "good news" from the far-flung battle line; Robert W. Gammon, always direct, forceful, and appealing, had some plain and pointed things to say on the challenge of youth; and Francis L. Hayes, sweet of spirit and magnanimous in judgment, urged his cause and was present throughout all the sessions with facts and figures about the Annuity Fund. Miss Minnie Mills of Smyrna, Turkey, Miss Stella M. Jordan of Boston, and Miss Olive Pearson of New York represented the women's interests.

The trend of religious thought was reflected in a group of four addresses by Iowa ministers. L. A. Spooner of Rock Rapids led off with an address on "A Religion of Power," followed by Byron W. Northrop of Parkersburg, on "A Religion That Transforms Character." J. Frank Moore of Manchester spoke on "Religion Imparting Knowledge," and Ernest Evans of Anamosa on "Religion Fighting for National Righteousness." The tenor of these addresses evidenced the sanely modern point of view.

The warm center of the conference was reached in the discussion on peace and war. This question seemed to touch a sensitive spot, and gripped the moral conscience of the pastors and delegates. It was discussed dispassionately but with deep feeling by the moderator, George C. Williams of Newton, in his address on "The Church and International Problems." The same subject emerged in the conference sermon, preached by Burtis R. MacHatton of Des Moines, from the text, "And there shall be no more curse." The peace resolutions threatened to produce war, war of words among brethren. At such tense moments men do not always speak wisely. The clashing of opinions produced more heat than light, but good judgment prevailed in an agreement on a strong pronouncement against war, and in favor of utilizing all governmental resources to establish permanent world peace.

Two banquets gave proper emphasis to the social aspect of the gathering. The conference dinner the first evening was fraternal, and the three short addresses by Roger Leavitt, C. W. Ennis, and Mrs. E. M. Whiting, were pointed and practical. On the second evening the young people had their innings and ran up a high score in attendance and enthusiasm. Dr. Gammon and Professor Bradshaw gave the proper poise to the youthful exuberance.

The new director of religious education, Rev. E. Merle Adams, was introduced and warmly received. The Red Oak Church captured the Truman O. Douglass Cup, as showing the highest grade of excellence in the church schools. The other awards went to Ames, Gilman, and Arion.

An unusual feature was an outdoor pageant, "The Call of the West," written by Rev. J. E. Brereton of Emmetsburg, and adapted to the local church. It portrayed in charming and impressive manner the coming of the Pilgrims, and the planting of the Pilgrim faith throughout our borders. The closing address by John Andrew Holmes of Lincoln, Neb., on "Loving the Church," brought a great meeting to a fitting close.

Rev. George C. Williams was the moderator. With many felicitous words of wit and wisdom, he wielded the gavel with grace and power, and helped to make the 85th annual meeting one of the highly significant gatherings in our fellowship. P. A. J.

CONGREGATIONAL CHURCH, SILVERTON, COL. *Situated in the San Juan Mountains, this is one of the most picturesque spots on the Continent. In this silver mining town where there were formerly 10,000 people, today there are barely 600. The doors have just been opened for regular services, as the result of a visit by Rev. James F. Walker, assistant superintendent.*

South Dakotans at Clark

The 54th annual meeting of the South Dakota Conference was held at Clark. The church and city, a beautiful modern county seat, exerted themselves to the utmost with superb success in making the visit to their town and church a delight. One of the delightful features was the half hour of fine music which was furnished by the choir, efficiently trained under the leadership of the pastor, Rev. T. H. Ratcliffe. Mr. and Mrs. Ratcliffe are both talented musicians.

The conference sermon was preached by Rev. A. M. Fairbank of Edgemont. This home missionary pastor, a graduate of Amherst and Union Seminary, gave a notable sermon out of his own religious experience that set the mood of the conference for the Communion service that followed and for all the sessions of the meeting. One session was devoted to the problems of education in college and university, with addresses upon "Ethical Teaching and Training in Our Public Schools," by Pres. Higbee of the Eastern Normal College and Supt. T. A. Harmon of Watertown, and upon "The Challenge of Our Schools and Colleges," by Dr. P. A. Sharpe of University Church, Vermillion, and Rev. H. H. Lindeman of Yankton. This session culminated in a discussion of the grave needs of Yankton College and in a hearty endorsement of its work and a pledge of support in its grave financial crisis.

Eight pastors, Ireland, Haines, Hanson, Stayton, Salter, Wakefield, Hyatt, and Miss Brosius, brought snapshots of fields in action, carrying the state to varied needs and problems.

The young people's rally brought a large gathering of young people not only from Clark but from many of the nearby churches and some from a distance, who received the invitation to the three assemblies from the lips of three of the young people, Mr. Grobel and Misses Rang and Lindley, and brief addresses by Miss Miller and Mr. Stansberry and Dr. Murphy. And then the session closed with a gripping address by the Moderator of the National Council, Dr. Rockwell Harmon Potter. Miss Mary D. Uline of Chicago told of the share of the South Dakota women in the world work, and Dr. W. Knighton Bloom described the work on "The Frontier that Never Ends." Dr. G. T. McCollum brought some goodly counsel regarding seemly architecture for our churches, and Dr. George L. Cady of New York made a passionate plea in behalf of the rising races.

The presence of Dr. Potter for practically the whole meeting was a wonderful stimulus. His addresses upon "A Congregational Christian," and "The Essentials of the Gospel," will be fruitful in the work of every pastor who heard them. His sermon on Sunday morning to a congregation that crowded the church auditorium was a wonderful setting forth of the

reason for the church and the springs of its growth.

On Friday morning Rev. A. C. Warner gave a moderator's address which was so expressive of a forward-looking faith and program and prophetic of a new world order characterized by peace that the conference voted that it be printed. The report of the superintendent showed that in spite of the serious financial and agricultural stress, it has been a year of progress. The statistics showed a gain of 631 in church members.

A peculiarly fitting recognition of the valuable service that has been rendered for so many years to our state work by Mrs. W. H. Thrall was made in her election as moderator for the coming year. The next meeting will be at Mitchell.

The New York Meeting

The 91st meeting of the New York State Conference of Congregational Churches was held, May 20-23, in Richmond Hill, New York City. The entertaining church was Union, Richmond Hill, a church which, under the leadership of its pastor, Rev. A. M. Ellis, has made phenomenal progress during the past few years. It showed this spirit of efficient service by the way in which it cared for the 275 guests who registered at the conference. Due to this, a spirit of friendliness maintained throughout the days—a condition not always achieved at conference meetings—and which made the hearty welcome with which the delegates were received, a logical omen of what lay before them. The moderator, Dr. A. E. Randall of Jamestown, in his delightfully pleasant management of the platform activities, added materially to this effect.

The program was thoroughgoing and well-balanced considering the limitations placed upon it by rules of the conference. One could almost wish that place had been found on it for more of the topics of the day such as the English Copec group found time to study, from a world standpoint. As it was, the committee in charge accomplished several things. One was the early cleaning up of the business of the conference. Another arrangement by which the committees had their meetings in the first hour of the day made for a full attendance at the devotional hour with which each conference session opened. The chaplains for the meeting, Rev. C. S. Osgood of Oswego, Rev. William F. Kettle of Middletown, and Rev. Lewis G. Rogers of Buffalo, were especially helpful in their ministrations.

An event of interest in the program on Tuesday was the address by Dr. Roy B. Guild of our Congregational fellowship, secretary of the Commission on Council of Churches in the work of the Federal Council. Dr. Guild made a plea for a State Council of Churches. He told of the loss in moral impact in the state program of Christianity by reason of the fact that the 1,253,000 members of Protestant churches were not more closely allied in organized effort. "New York State needs to have this great force mobilized for fellowship in thought, in word, in action." At the conclusion of Dr. Guild's address the conferance unanimously voted its approval and support of the plan.

Dr. J. P. Huget preached the conference sermon on "The Pioneer and Perfector of Our Faith" from the Moffat translation of Hebrews 12: 2. It was an utterance of tremendous spiritual value in its challenging consideration of the necessity of taking the leadership of Jesus seriously.

On Wednesday the delegates were taken by automobile to the church at Rockaway Beach where luncheon was served, and at dinner hour to the Christ Church at Woodhaven. In the afternoon meeting, Miss Laura Parker, executive supervisor of Farm and Cannery Migrant Work under the Council of Women for Home Missions, gave an interesting account of the work which is being done for 1,500,000 migrant workers in our land. Rev. Henry Condit of Ithaca, in an address on religious education, reported marked progress in the state summer conferences. Last year, at Wells College, 225 students and a teaching and directing staff of 41 were in attendance. The increasing attendance demands that this year two conferences be held. One will be at Blair Academy, Blairstown, N. J., and one at Cook Academy, Montour Falls, N. Y. These conferences are self-supporting. Supt. W. H. Rollins gave a report in the evening. The conference has 305 churches, with a membership of 68,206, 5,000 of these members being additions during the year. All departments of work show a net increase, even including the debt department. The general benevolences increased $29,879, the denominational benevolences $9,049. The total value of church property is $12,013,495.

Dr. W. H. Day was the welcome visitor who gave the address of the conference Wednesday evening on the topic, "Making America American." The address had the true, Christian, Congregational, American Missionary Association ring as it spoke of the race question. The problem of the race question in our country will be solved, not by economic or social parley and agreement but by the religious zeal of the black uniting with the missionary passion of the white in lifting up Jesus Christ as the spiritual leader of all. A valuable address by Dr. L. T. Reed of Brooklyn on "Public Worship," and a strong message in the closing session Thursday evening by Dr. R. H. Potter on "A Congregational Christian" were two of the main features of Thursday's program. Dr. Potter led us to think in national and international terms of our Congregational heritage, while Dr. Reed spoke words of wisdom regarding the perpetuation and propagation of the faith in true worship.

The conference adjourned to meet next year at Jamestown. Its newly-elected moderator is Rev. F. A. Kimberly of Antwerp, and Rev. J. L. Kilbon was elected treasurer in place of Dr. C. W. Shelton who, after many years of service, is resigning on account of ill health. The secretary and his assistant, Rev. W. P.

Highlights of New York Meeting

A resolution was passed urging that steps be taken to start an endowment for the conference.

Dr. Rollins was made happy by a resolution that the division of home missionary funds be made in the interest of state work providing that 90 per cent. of such funds raised in the state be tdevoted to work in the state, the Woman's Home Missionary Union heartily concurring.

The meetings of the Woman's Branch and the Woman's Union on Tuesday and Wednesday were full of good reports. Mrs. Warner James and Mrs. H. F. White were elected presidents respectively of the branch and the union for the coming year.

The young people's banquet on Wednesday evening at Pilgrim Church was a success. Mrs. Sherwood Eddy and Rev. H. T. Stock were the speakers.

The courtesy of the Richmond Hill Baptist Church in giving the use of their church for the women's meetings was much appreciated.

Sec. William T. Beard of the Commission on Missions won the audience on Thursday morning in his appeal for apportionments met. If the churches pay as their representatives applauded, the thing is done.

Beloit College

Established record through seventy-seven years of *highest-grade educational work*

GRADUATES of Beloit College are eminent in public service throughout the world—Education, Journalism, Religious Leadership, Business Pursuits, the Legal and Medical Professions, Engineering, Scientific Research, etc.

Beloit offers four years in the midst of robust intellectual environment, where faculties may be quickened and powers disciplined.

At Beloit, you have the opportunity to share daily in the companionships and activities of 600 students, to feel the stimulus of mind touching mind, and to form friendships that endure through life.

Beloit has shaped its curriculum and chosen its faculty with the purpose of affording an education which emphasizes strongly the spiritual in one's nature and which will enable one to live unashamed among men of vigorous thought.

CENTURIES ago, Plato sat at the feet of Socrates.

IT was the beginning of the Intimate College.

THE Beloit Idea is the Intimate College Idea.

For further information

Write

The Registrar

Beloit, Wis.

Harmon of Ticonderoga and Rev. W. H. Fitch of Riverhead, were re-elected.

The conference was one of quiet strength and registered definite, steady growth.

From East to West

NEW HAMPSHIRE

Rev. W. O. Conrad Leaves Keene

Rev. W. O. Conrad has resigned from COURT STREET, KEENE, after a notable pastorate of 15 years. He came to Keene in 1909 from a period of rest and recuperation at his farm in Nelson, previous to which he had been for ten years at Rollstone, Fitchburg, Mass. As soon as the pastoral relations can be severed by council, Mr. Conrad will enter upon his duties as pastor of Georgetown, Mass.

Not only has the Keene Church profited by these 15 years of Mr. Conrad's leadership, but the city and entire state have been the gainers. Through important committee service in the State Conference he has exerted a wide and helpful influence, and among the smaller churches in the vicinity he has exercised many of the functions of a bishop in a real brotherly manner. The Keene Church has never had a longer pastorate in its history, and never was in a more prosperous or more harmonious condition than at present. Mr. Conrad is a brother of Dr. A. Z. Conrad, of Park St., Boston.

MASSACHUSETTS

North Chelmsford Church a Century Old

NORTH CHELMSFORD recently celebrated its 100th anniversary, an occasion towards which the church and parish had looked forward with a great deal of anticipation and pleasure. The return of many former ministers and members not now resident members made possible a typical reunion which helped towards the creation of an atmosphere in which crowded audiences worshiped with congeniality of feeling. It was the occasion for a rededication to the work of the Master, and under the leadership of the new pastor, Rev. W. D. Harrison, the church is pushing out to larger fields of usefulness.

The anniversary found all the organizations in a thriving condition, at the same time planning greater conquests in the kingdom of usefulness, as a permanent tribute to those who in years past made this glorious heritage possible.

At the service on Sunday morning the pastor of the church was assisted by Rev. D. A. Hudson of Westbrook, Me., minister at North Chelmsford from 1904 to 1910, and Rev. F. H. Reeves of Ashburnham, Mass., who served the church from 1912 to 1917.

Hillcrest, Melrose, Dedicates Building

Twenty years ago Dr. Thomas Sims, now pastor *emeritus* of First, Melrose, started a Sunday school on the "East Side" of the town, which developed in 1920 into an organized church, HILLCREST, MELROSE. A new church building was dedicated on Sunday, June 1. It is of the English Gothic type, built of concrete and stucco and finished in hard pine. The auditorium seats 150, while the Sunday school quarters will accommodate 250. A commodious kitchen and sewing room occupy a part of the lower floor. The church and furnishings cost about $30,000. The Old South Church and the Congregational Church Union of Boston, the Church Building Society, and the Woburn Association of Churches have given substantial and generous financial aid in the erection of the building. The church is really a community institution, ministering to many people of various denominations.

Dr. Ashley D. Leavitt preached the dedicatory sermon on "Jesus Claims the Church," taking the incident of the cleansing of the Temple as the basis of a thoughtful and stirring discourse. Dr. Leavitt's father was at one time pastor of the church in Melrose Highlands and he himself was a product of the Melrose High School, so it was appropriate that he should render this service. Rev. John J. Walker, secretary of the Massachusetts Home Missionary Society, made the prayer of dedication, and the dedicatory service was led by the pastor, Rev. H. W. Dubbs. Rev. J. O. Paisley, Rev. R. H. Bennett, and Rev. L. W. C. Emig (Methodist) of Melrose assisted in the service. F. P. Shumway of the trustees from the First Church, who has done much to make the new church possible, made the financial and historical statement. The church was crowded to the limit of its standing room during these services. It is prospering greatly under the efficient and vigorous leadership of its pastor, Rev. H. W. Dubbs. T. C. R.

Activities at Central, Middleboro

It was found at the last annual meeting of CENTRAL, MIDDLEBORO, Rev. J. P. Garfield, pastor, that the current receipts from regular sources the past three years had practically wiped out the outstanding indebtedness and that the insurance collected would go far toward covering all intended repairs. A committee on religious education and a missionary committee were provided for and a committee appointed to revise the by-laws of the church. Receipts from the every member canvass the

SUMMER READING

WHETHER we spend the summer at home or at our vacation place, our denominational paper arrives each week, bringing with it the usual splendid reading. Interesting, inspirational, and instructive, it is a welcome arrival wherever we are.

To appear soon

What Can the Church Do in the Present Industrial Situation?
John Calder, Industrial Engineer

The Social Significance of Leisure
Frederick K. Brown (Al Priddy)

Interviews with Workingmen
E. H. Cotton

See to it that your subscription does not expire during the summer months

The Congregationalist

14 Beacon Street
Boston

19 So. La Salle Street
Chicago

current year were several hundred dollars larger than the years previous.

Provision has since been made for the installation of a new organ in the auditorium by the initiative of the Co-workers of the church, an organization of ladies that has been gathering funds for this purpose for many years. Funds will be solicited for the purpose of making this instrument thoroughly adequate. The young people have been given the Sunday evening hours for the development of their program, and the Fall River plan of organization has been adoptd by them by which all members of the young people's department of the church school become automatically members of the young people's society. An hour of fellowship has been enjoyed and light refreshments served by the young people themselves. The young people's group on one Sunday evening gave the Biblical drama, "Elisha," and will send two delegates to Northfield in addition to those sent by the church school. A vested chorus organized two years ago has been maintained under the splendid leadership of Wirt B. Phillips, supervisor of music in the public schools.

Central, Dorchester, Burns Mortgage

On May 23 and 24, CENTRAL, DORCHESTER, celebrated the paying of the debts incurred by the purchase of a parsonage. The church was organized in 1888. Their first building was on Adams St. This was sold to purchase a new, desirable site on the corner of Waldeck and Tonawanda Sts. In 1901 a church building fund was started and the completed church building was dedicated in 1912. In 1919, the mortgage on the building was burned and at the same time the new chimes, which Dr. Pierce, then pastor, labored to secure, were dedicated. Then a parsonage was purchased near the church and the mortgage to this being now burned, a building fund for a parish house will be started in the fall.

The church has 350 members. Rev. L. E. Evans has been pastor for two years. There is a fine vested choir. Eighty-four members have been received during the present pastorate. On Sunday evening, May 23, President N. R. Wood, of Gordon Bible College, spoke, and Monday evening, there was a gathering of the people of the church, with neighboring ministers, to witness the burning of the mortgage.

CONNECTICUT

Tributes to Dr. and Mrs. R. E. Brown

On Feb. 11, 1924, Dr. R. E. Brown resigned as pastor of SECOND, WATERBURY, to accept a unanimous call to First, Oakland, Cal. The news of his resignation came as a general surprise, and expressions of regret were widespread throughout the city as well as in Second Church where he accomplished fine work, the membership increasing from 1,100 to 1,400 in the 13 years he was pastor.

DR. R. E. BROWN

On May 3, hundreds of the friends of Dr. and Mrs. Brown gathered in the parlors of the church to bid them farewell and wish them Godspeed in their new home and work on the Pacific Coast. The receiving line included Dr. and Mrs. Brown, Rev. Edwin R. Holden, assitant pastor, Deacon and Mrs. Wallace H. Camp and Deacon and Mrs. Aaron A. Benedict. Rev. W. M. Owen, pastor of Bunker Hill, Waterbury, who was assistant pastor to Dr. Brown for some time previous to accepting his present charge, and a college mate of Dr. and Mrs. Brown at Oberlin, made a short address full of pleasant reminiscence. He then read a set of resolutions, expressing the appreciation of the work of Dr. Brown as pastor and the regret felt by the church and its officials at his departure. Mr. Owen then presented to Dr. and Mrs. Brown, as a parting gift, in which all members of the church had a share, a check for $1,350. The resolutions, he said, were to be handsomely embossed on vellum.

Dr. Brown responded in a few heartfelt words, giving a cordial invitation to all to visit him in Oakland. He told of the happiness that had been his in his residence in Waterbury, and of his wish for the continued prosperity of the church in every way.

A farewell tea was given Wednesday afternoon, May 7, at the Second Church parlors, for Mrs. Robert E. Brown and Miss Jean Brown by the Women's Association. Mrs. Brown was presented with four silver candlesticks, engraved with her monogram, and bearing on the bottom the inscription, "Women's Association of the Second Congregational Church, Waterbury, Ct., to Mabel Millikan Brown, with deepest affection, 1911-1924. 'How far that little candle throws its beams.'" The Church Aid Society had previously remembered Mrs. Brown with a folding silk umbrella. Tribute was paid to the excellent work Miss Brown had done in connection with the church activities, and she was presented with a folding silk umbrella from the Women's Association and a black leather suitcase marked with her initials, from the Evening Social Service Department.

Building Campaign at United, Bridgeport

At the close of a three-day building campaign for the new edifice of UNITED, BRIDGEPORT, of which Dr. Wm. Horace Day is pastor, $266,000 was subscribed toward the $350,000 set as the objective. The amount raised includes $104,000 pledged seven years ago. Four hundred and seventy pledges have been received to date, representing 637 individuals of the one thousand to be solicited.

Splendid Advance at East Haven

The "Old Stone Church" at East Haven, with its 213 years of notable history, is experiencing a remarkable growth in membership and usefulness under the leadership of its pastor, Rev. H. K. Eversull. A parish house has just been added to the church edifice with such skill and regard for harmony that the latter, always a dignified and attractive structure, has been beautified. The $50,000 which the improvements called for have been raised. The church has been incorporated and the ecclesiastical society abolished. Since 1923, 190 members have been added, and the church school has more than doubled in the last two or three years. The pastor has just published a history of the church, with a picture of each of his predecessors except the first.

When Sunday Comes

By John Andrew Holmes

When a person says, "I can get along without the church," one is reminded of the deserter who "allowed he could do without the army."

NEW YORK

Ocean Ave., Brooklyn, to Enlarge Edifice

OCEAN AVE., BROOKLYN, received 59 new members on Sunday morning, April 27, 39 on confession, making a total of 76 received since the first of the year.

On Wednesday evening, April 30, a general church social and reception was held for these new members. The pastor, Rev. G. M. Miller,

Religion *in the* Kindergarten

By

Bertha Marilda Rhodes

A course in religion for the beginners' department in the Sunday school or for use in the day school or the home.

$1.75, postpaid $1.85

Envelopes of pictures 25 and 75 cents net

The University of Chicago Press

5748 Ellis Avenue Chicago, Illinois

Bibles

Large assortment, all versions, languages and bindings.

Send for Catalog
Massachusetts Bible Society
41 Bromfield St., Boston

COMMUNION SUPPLIES

We supply every essential for the Communion service. Trays, Glasses, Covers, Plates.

THE PILGRIM PRESS 14 Beacon St. Boston 156 5th Ave. New York 19 S. La Salle St. Chicago

JUST OUT DR. SELL'S LATEST FIVE-MINUTE "TALKS" FOR USE AMONG YOUNG FOLKS

SERMONS IN OBJECTS

By HENRY T. SELL, D.D.

Author of Sell's Bible Study Books

A BOOK for all who Talk to— Work with— Read to— CHILDREN

The second volume in Dr. Sell's new series contains sixty-two short story-sermons or talks with suggestions for illustrating them with objects or blackboard drawings.

As *The Congregationalist* said of Dr. Sell's *Sermons in Stories*, "They are alive, original, pointed and concrete and have gripping titles."

Each, Cloth, $1.25

Fleming H. Revell Company, 158 5th Av., New York 17 No. Wabash Av., Chicago

delivered an address of welcome. The men's club furnished entertainment features and the woman's league served refreshments.

The church is raising a fund of $50,000 to enlarge and remodel the present edifice, and has already secured nearly half of the amount. It is hoped to begin work this spring. Allen and Collens of Boston are the architects. J. S.

Christian leader interested in all phases of athletics

William Allen Flint

QUINNEH TUK The Northfield Camp for Boys

Healthy boys, clean sports, Christian leadership. All sorts of athletics. Special opportunities for boys who play musical instruments or sing, and for approved boys who may desire to reduce camp expenses. June 30-Sept. 1st. Established 1902. Booklet. Season $150.

THE QUINNEH TUK WEEK-END CONFERENCES for Boys and Young Men. Christian, business and professional men, scientists and missionaries lead these conferences. Ministers and other leaders invited to co-operate. Expense nominal.

Also a Family Camp in the Woods, one-half mile from boys' camp. Well-equipped tents, cottages, modern conveniences, sleeping porches. Motoring, mountain trips, swimming, horseback riding. Near Northfield Summer Conferences. Moderate rates.

Address George W. Smith, Secretary, Northfield, Mass.

Classified Wants

VACATION PLACES

New Hampshire summer rent, completely furnished, renovated farm house on mountain slope, 100 miles from Boston, 2½ miles from village. Piazzas, telephone, wonderful air, pine grove, splendid water. $15 a week for two weeks or more. Address "M. T.," *Congregationalist.*

Spend your vacation amid the beautiful scenery of New Boston. Restful surroundings, home cooking, and "that good Guernsey milk." $12.00 weekly. Address George A. Colburn, New Boston, N. H.

The Firs, Kent, Litchfield County, Ct. Ancestral home, large rooms, electricity, plumbing, shady grounds, on scenic Housatonic River and Highway. Churches and library near. Boating.

Mountain View Farm. Modern 12-room house, fireplace, beautiful walks and drives. Most wonderful scenery. Fine table, $15 per week. Booklet. Free camping for tourists. Mrs. J. R. Whitcher, Groton, Vt.

A Few Guests can be accommodated in an attractive Colonial house near lake, 30 miles from Boston. Electricity, bath. Telephone, good home cooking, shade trees, beautiful walks and drives. An ideal place for rest and recreation. Reasonable. Address Mrs. G. M. Rogers, Westboro, Mass.

White Mountains, North Conway, N. H. Attractive accommodations for guests in a pleasant home, all conveniences, home cooking, magnificent scenery, auto trips, golf, movies, half-mile to stores. Arthur H. Furber.

The Heights House, Lunenburg, Vt., not far from the White Mountains. We are entering upon our sixteenth successful season for summer guests. Freedom from hay fever brings many here year after year. All modern conveniences—farm products. Booklet. A. J. Newman, Prop.

Ogeedaka Farm, located among the green hills of Vermont. Good trout fishing, horseback riding, hiking, hunting in season. Fine table board, fresh milk, eggs, also vegetables. Auto trips arranged to the White Mountains and other points of interest. Rates reasonable. Write Franklin Towse, East Corinth, Vt.

Hillside Farm, New Boston, N. H. Fine location, extensive view. Piazzas, comfortable, airy rooms, tennis court, saddle horses, automobile service. Fresh farm products. Open to guests July first. Address Mrs. Frank H. Prince, New Boston, N. H.

HELP WANTED

Teachers wanted for public and private schools and colleges. Calls coming daily. Good positions for good teachers. Send for circulars. Albany Teachers' Agency, Albany, N. Y.

Matron wanted for older girls' dormitory. Also three school-room teachers. Santee Indian Mission School, American Missionary Association. Write F. B. Riggs, Principal, Santee, Neb.

Wanted—A competent organist for modern three-manual thirty-five stop organ, to act as organist and choir director. If interested send list of favorite organ selections and anthems, also personal details to "Box 21," *Congregationalist.*

PASTORATE WANTED

Wanted—Live church by Congregational pastor. Good preacher and singer. At liberty October 1st. Salary $1,500 and parsonage. "T. W.," *Congregationalist.*

POSITION WANTED

An enthusiastic organist and choirmaster desires a position nearby Boston where he can build up a chorus choir, a junior choir, a church orchestra, and a Sunday school orchestra. "A," *Congregationalist.*

Experienced sewing teacher desires position in mission school in the South beginning September. P. O. Box 39, Laconia, N. H.

Christian teacher with good education would like work as companion or governess for the summer. "F. B.," *Congregationalist.*

Protestant American lady desires position, in or near Boston, as companion to middle-aged or semi-invalid lady. Remuneration moderate. Address "M. N.," *Congregationalist.*

Experienced teacher of History and English desires opening in private school or junior college. Highest references. "F. L.," *Congregationalist.*

MISCELLANEOUS

A Timely Reminder—You need Etude Music Magazine for musical information, expert instruction, encouragement, and inspiration that contact with the world's greatest musicians gives. Music printed every year in The Etude would cost you over $60. A year's subscription costs only $2.00, even less in clubs; Etude Clubs save you money! Subscribe now or request clubbing circular, mailed free; make remittance payable to: Wm. H. Best, 719 No. Oak Park Ave., Oak Park, Ill. Subscriptions solicited for all periodicals.

"Church Hymns and Tunes." Must be in good condition. Write Rev. Albert Dawe, Three Oaks, Mich.

For Sale—Circular pews, 275 seats. Very cheap if one can use them. H. W. Kimball, Needham, Mass.

Cut this Advertisement Out and send it to Elizabeth Merriam, Beech St., Framingham, Mass. You will receive free John's Gospel, with map and method of interesting others in Bible reading. Tested fourteen years. *It works.*

Washington, D. C. Mrs. Kern has quiet, homelike rooms for travelers. Running water and private baths. Electric lights. Hot water heat. Garage facilities. Cafes near. Almost down town. Near White House. Write for folder and free map of Washington. 1912 G St., Northwest.

MSS. typed, carbon copy and corrections if desired. Rates reasonable. Box 176, Chelsea, Vt.

Stainless Steel Paring Knives will not stain or rust. Women are raising money easily through our "church plan" of selling Neva-Stain Knives. Write for special summer plan and trial knife free. Stainless Products Sales Co., 756 6th St., Watervliet, N. Y.

The Whole Bible—Thirty-one volumes packed in case with adjustable leather cover. Cloth bound, good print, 18 maps. Price, postpaid, $2.00. Sample volume, five cents. Address Elizabeth Merriam, Framingham, Mass.

An All-the-Year Church

As an instance of a big church which maintains efficient service throughout the whole year, BROADWAY TABERNACLE, NEW YORK, registers 100 per cent. The following is from the *Tabernacle Tidings,* published each month:

The Tabernacle doors never close. Its main meetings are never suspended. There is always preaching Sunday morning and Sunday evening, and there is always a midweek service on Wednesday evening straight through the year. Our Endeavor Society also carries on its work without interruption. The Tabernacle is never left without a pastor. Either Mr. Cooke or Mr. Morgan will be on hand every day of the summer ready to render any pastoral service which may be asked for. The Church Office is always open day and night.

Dr. Jefferson has just recently published two books: *Five Present-Day Controversies,* and *The Character of Paul.*

FLORIDA

In and Around Miami

Congregationalism at Miami and vicinity continues to push forward. One of the most recent events is the issuance of a book of sermons by Rev. J. D. Kuykendall, pastor of COCONUT GROVE. The book is entitled *The New Meaning of an Old Creed.* It is a liberal and somewhat radical discussion of the "Apostles Creed."

Another one of our churches, FIRST, MIAMI, made considerable gains at Easter, receiving 26 new members, 20 on confession. Sixteen children were also baptized. The church has received a new carpet from one of its winter attendants, and a Globe Ear Phone System has been installed. The Junior Endeavor Society presented a baptismal bowl which was used at the Easter baptismal service. Rev. and Mrs. R. N. Ward, the efficient leaders of this church, have now been on the field five years. Mr. Ward is also president of the Civitan Club and captain of the National Guard. Mrs. Ward is president of the Florida Woman's Home Missionary Union.

The pastor of MIAMI BEACH delivered the commencement address at Piedmont College, Demorest, Georgia, June 3. The degree of D.D. was conferred upon him on this same occasion. Rev. H. R. Core of Homestead supplied the Miami Beach pulpit during the pastor's absence. An event of considerable interest at the Miami Beach Church was the children's Easter egg hunt conducted by the

Union Theological Seminary

Broadway at 120th Street
New York City

Summer Conference on Church work in city and industrial communities, June 3-13.

Midsummer Conference for ministers and religious workers, July 7-18, with lectures by the Reverend Wm. Pierson Merrill, D.D., Charles I. Lambert, M.D., Professors Wm. Adams Brown, Harrison S. Elliott, Justin W. Nixon of Rochester Theological Seminary and James Hardy Ropes of the Theological School of Harvard University.

Eighty-ninth academic year begins September 24, 1924

For catalogue and information address
The Rev. Charles R. Gillett, D.D.,
Dean of Students
Broadway at 120th St.,
New York City.

MARBLEHEAD, MASS.
THE LESLIE

A quiet, cosy little House by the sea. Opens June 28th. Private baths. Descriptive booklet. 20th season.

$100 PRIZE ESSAY

A prize of $100 will be given for the best essay entitled "Which Religion is Best for the Negro—Protestantism, Judaism, or Catholicism?" Title suggested by Stoddard's "Rising Tide of Color." Address: Post Office Box 21, Jamaica Plain, Mass.

Sunday school on the church grounds. The event was held on Saturday preceding Easter.

MICHIGAN

Good News from Polish, Detroit

Rev. C. H. Woyranowski of POLISH, DETROIT, is encouraged by a steady increase in membership, the church having grown from a total of 34 to more than 100 in about three years. The church has a place in the life of the community which is significant and promises much for the future.

Property Improvements at Charlotte

A program of repairs and improvements is now under way at CHARLOTTE, Rev. Frank Davis, pastor. The slate roof is being repaired, a steam heating plant installed, and a new dining room under the auditorium built, with double the capacity of the present room.

ILLINOIS

Wheaton Church and College Work Together

COLLEGE CHURCH OF CHRIST, WHEATON, Rev. J. W. Welsh, pastor, serves the 503 students enrolled in Wheaton College this year, as well as its 450 members. The third year of the present pastorate has been marked by an aggressive movement for a new church building to cost $135,000. Practically $80,000 is now available, and it is expected that the college will contribute enough to the funds of the joint committee so that construction may begin shortly.

Another feature, recently adopted, is the Combination Service—the Sunday school service merging into the morning worship, with some recognition of the various departments of the school in the church service. The pupils are carefully graded as to punctuality, etc., and 30 per cent. is given for church attendance. All non-churchgoers in the parish—following a religious census—are assigned to classes, and the teachers and membership committee sent out to secure their attendance.

WISCONSIN

Council Ordains Pastor of Somers

A one hundred per cent. attendance characterized the council called by SOMERS to ordain as its pastor, Mr. W. H. Norton, after about three years of service with them. Rev. J. T. Chynoweth was moderator, and Rev. F. A. Stever, scribe. After a careful examination the council was unanimous in its decision to ordain, and the following ministers took part in the public exercises: Rev. H. R. Hogan, who preached the sermon; Rev. F. N. Dexter, who made the ordaining prayer; and Supt. T. R. Faville, Revs. H. D. Davies, G. R. Cady, A. S. Beale, and H. C. Kuhnert.

The Somers Church was organized about three years ago by the uniting of the Presbyterian and Methodist Churches in that village to form a strong community Congregational Church. Mr. Norton is their first pastor.

MINNESOTA

Makes Largest Offering to Near East

PLYMOUTH, MINNEAPOLIS, Dr. H. P. Dewey, pastor, has just completed a contribution of nearly $8,000 to the Near East Relief, assuming charge of 130 orphans. This, according to the office at Near East headquarters, is the largest offering made by any church in the United States, of any denomination.

MISSOURI

News Around the State

Sec. L. H. Royce recently visited St. Louis, Kansas City, and St. Joseph in the interest of new work in these three rapidly developing cities.

Missouri Congregationalism, in connection with its educational institutions, Drury College, Iberia Academy, and Kidder Institute and Junior College, has experienced an unusually happy and prosperous year.

Iberia Academy has started the foundation for its new gymnasium.

Renovating Eldon Church Building

The ELDON meeting-house is being elevated, a large basement placed beneath it, and other renovations are being made.

Improvements for Kansas House of Worship

The house of worship of FIRST, KANSAS CITY, during Dr. Aked's vacation period, will be closed for extensive improvements and decorations.

SOUTH DAKOTA

Dr. Thrall Accepts Pastorate at Brentford

BRENTFORD is happy in the fact that Dr. W. H. Thrall has accepted their pastorate to begin Sept. 1. After 31 successful years in general work in South Dakota, 28 years as superintendent of the state, and three years as associate superintendent, Dr. Thrall has decided to go back into the pastorate and help in the work of the Kingdom in this way once more.

Though Brentford has been without a pastor for nearly a year and been under lay leadership entirely during that time, they have increased in strength and membership, with their Sunday school the strongest in its history. During the year they have had services by laymen and women with three or four exceptions and no one has served more than once during the time.

WYOMING

Growing Sunday School at Cheyenne

FIRST, CHEYENNE, welcomed 49 new members on Easter Sunday, making a total of 62 this year, of whom 50 joined on confession. In the evening Lyman R. Bayard's pageant, "The Dawning," was presented. The auditorium was crowded, and because of the number of people turned away, the pageant was repeated three times, never failing to attract large audiences which filled the church to its capacity. The universal comment was that the dramatization was one of the most impressive ever staged in Cheyenne. The Sunday school attendance has nearly reached the 400 mark, with the most happy co-operation among teachers, officers, and pupils. Still greater growth is anticipated next season under Rev. J. C. Blackman's leadership.

Church and Ministerial Record

Calls

BENTON, HOWARD, Baker University, to Federated, Carbondale, Kan. At work.

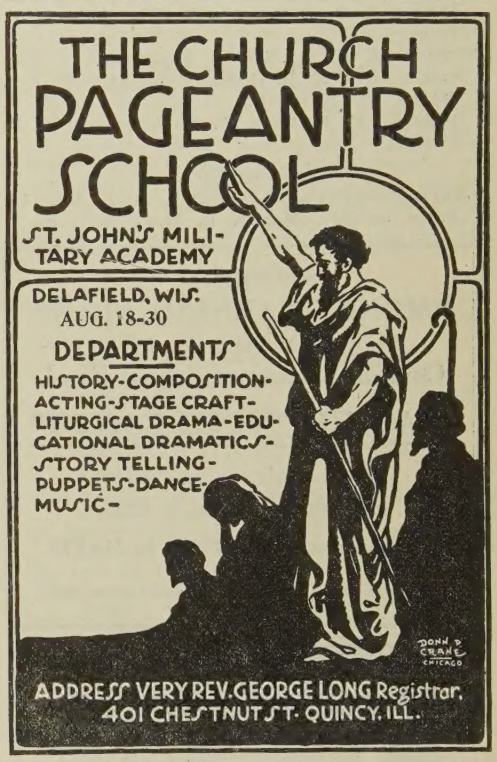
BEWKES, E. C., Montclair, N. J., to First, Norwood, Mass.

BISSELL, H. M., Erwin, S. D., to Waubay. At work.

DULING, J. G., Minneapolis, Minn., to Tulsa, Okla. Accepts to begin July 1.

FINLAYSON, J. D., Fairmount College, to supply United, Wichita, Kan., for three months.

HAGLER, S. B., Boise, Ida., to Ocean View, San Francisco, Cal. Accepts.



BACK WITH FISH FOR DINNER!

Come ye yourselves apart . . . and rest awhile.—Mk. 6: 31

"It was like a little bit of Heaven last year," writes an enthusiastic new friend.

If you are looking for a worth-while vacation, join the Goodly Fellowship on Star Island the last two weeks in August.

Congregational Summer Conference

Isles of Shoals **Off Portsmouth, N. H.**

August 16 to 30, 1924

An inspiring program, delightful recreation, comfortable accomodations, generous table. Reasonable Rates.

Write for information to REV. JOHN REID, Secretary, 20 Chestnut St., Peabody, Mass.

PALMER, A. W., Central Union, Honolulu, Hawaii, to First, Oak Park, Ill. Accepts.
POARCH, S. M., Burwell, Neb., to McLaughlin, S. D. At work.

Resignations

ATKINS, C. L., Edgarton, Wis., to accept professorship of literature, Northland College.
BANKS, H. F., White Cloud, Kan.
BLACK, R. F., Mondovi, Wis. Effective July 31.
BUSH, F. R., Ash Rock, Kan. Effective June 1.
FERCH, A. I., Pilgrim Anacortes, Wash. Effective July 1.
SHERMAN, NEWTON, Mt. Hope, Kan.
YOUNG, L. A., Darlington, Wis., to Hillsboro, Ore. Accepts to begin Sept. 1.

Ordinations and Installations

CAUGHRAN, W. I., *i.*, First, Indianapolis, Ind., May 27. Parts taken by Rev. Messrs. C. H. Winders, John Humfreys, F. L. Moore, and F. T. Shannon.
COOPER, PETER, *o.*, Bowman, N. D., May 23. Sermon by Rev. A. C. Hacke; other parts by Rev. Messrs. J. G. Dickey, J. U. Evers, and A. E. Prior.
NORTON, W. H., *o.*, Somers, Wis., June 9. Sermon by Rev. H. R. Hogan; other parts by Rev. Messrs. F. N. Dexter, H. D. Davies, H. C. Kuhnert, G. R. Cady, A. S. Beale, and T. R. Faville.

Recognition

LEWIS, HENRY, Gospel, Cresskill, N. J., June 10. Parts by Rev. Messrs. C. H. Wilson, E. R. Carter, J. A. Hammond, G. J. Becker, J. R. Smith, E. N. Hardy, T. B. Powell, C. W. Carroll, E. L. Hood, and C. A. Jones.

THE
"MONEY EARNING PLAN"
FOR
Church, Society or School Fund.
"EARN IT WITH CANDY"
Finest quality, quick sales.
No money needed to start.
For details write CHARLES R. DAVIS
(Established 1905)
184 Ward Street Newton Centre, Mass.

whooping cough
and CROUP—those dreaded Childhood afflictions are quickly and safely relieved by Roche's Herbal Embrocation—the remedy that has served several generations of Mothers successfully—since 1802.
Equally effective for BRONCHITIS or COLDS on the chest.
Always keep a bottle handy
E. FOUGERA & CO., Inc.
90-92 Beekman Street, New York
ROCHE'S
HERBAL EMBROCATION

Use Cuticura Soap
And Ointment
To Heal Sore Hands

Massachusetts General Hospital
Training School for Nurses. Established 1873. 1,500 Graduates. Prepares its students for advanced positions. For particulars consult Circular of Information. Address
SALLY M. JOHNSON, R.N.,
Supt. of Nurses, Boston, Massachusetts.

The Pratt Teachers' Agency
70 Fifth Avenue, New York
Recommends teachers to colleges, public and private schools in all parts of the country.
Advises parents about schools. WM. O. PRATT, Mgr.

Accessions

	Conf.	Total
CALIFORNIA		
Bakersfield	16	25
Eagle Rock		13
Highland	10	20
Long Beach, First	6	20
Los Angeles, First	3	9
Pilgrim		41
Perris		30
Sherman		30
Oakland, Plymouth	42	53
CONNECTICUT		
Derby, First	5	11
Torrington, First	7	7
ILLINOIS		
Chicago, Bryn Mawr Community	3	22
MICHIGAN		
Cadillac	27	31
Detroit, First	2	5
Muskegon, First	5	11
MINNESOTA		
Benson	25	29
NEW YORK		
New York, Broadway Tabernacle	5	15
NORTH DAKOTA		
Hurdsfield		13
OHIO		
Tallmadge, Easter		12
OREGON		
Jennings Lodge		35
Lexington		6
Monitor		1
Oregon City		17
Portland, Alameda Park		3
First		30
Highland		10
Laurelwood		9
Park Rose		48
Pilgrim		14
St. Johns		5
Sunnyside		26
Waverly Heights		10
Rainier		19
St. Helens		15
Salem, Central		9
First		2
Scappoose		38
Silverton		12
VERMONT		
Norwich	4	4
WYOMING		
Cheyenne, First		49

Personals

BALDWIN, REV. R. H., formerly of San Mateo, Cal., has been asked to supply the pulpit of Norwood, Mass., beginning Sunday, June 15, until the new minister takes charge some time in July. After that, Mr. Baldwin will supply the pulpit of Leyden, Brookline, made vacant by the resignation of Dr. H. G. Hale, beginning with the first Sunday in August. Mr. Baldwin has been preaching acceptably at Wellesley, Brighton, Eliot, Roxbury, Mass., and at South, Concord, N. H. He expects to locate permanently in the East.

MCCONNELL, DR. J. E., associate secretary of the Commission on Missions, is making gratifying progress in his steady recovery from his recent very severe illness. At his home in Kew Gardens, Long Island, N. Y., he is able to be out of doors and to walk more freely as the weeks add to his strength. His New York office secretary now goes to his home several days a week to assist him with the increasing volume of his usual work for which he feels physically fit. After a restful summer he confidently looks forward to assuming his regular place in the office of the Commission on Missions and his full share in the important work which has long been his splendid contribution to the Kingdom enterprise of our fellowship.

RICHARDSON, DR. CYRUS, of Concord, Mass., pastor *emeritus* of First Church, Nashua, N. H., is making good recovery from the illness with which he was stricken while preaching in the pulpit of First Church, Nashua, on May 18.

ROGERS, REV. W. O., Julesburg, Col., observed his 50th birthday on Sunday, May 4. At the close of the evening service a member of the Boy Scout troop, of which Mr. Rogers is scoutmaster, came forward and in the name of the scouts and their parents presented him with a purse containing $50 in gold, a sign of appreciation for his work with boys. The women of the church then brought to the pulpit a huge cake bearing 50 candles which were lit and the lights of the auditorium turned out. Afterward the cake was served at a social hour.

SOPER, DR. G. E., is recovering finely after two operations in St. Joseph's Hospital, San Diego, Cal. Dr. and Mrs. Soper are planning after Dr. Soper leaves the hospital to spend the summer in the home of Mrs. Soper's sister, Mrs. A. W. Fernald, 170 San Francisco Ave., Pomona, Cal.

Deaths

Death notices and obituaries are inserted at a cost of fifteen cents per count line. Minimum charge, sixty cents. Lines average seven words each. Address Obituary Department, The Congregationalist, 14 Beacon St., Boston.

REV. EUGENE M. FRARY

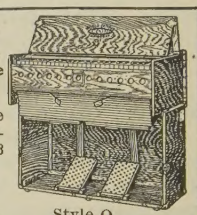
A life of singular usefulness was ended in the very sudden death of Rev. Eugene M. Frary, pastor for twenty years of the United Church at Bernardston, Mass., which occurred on May 23. Mr. Frary was 70 years old. A native of Whately, Mass., he came into the ministry through his natural love for Christian work. Earlier pastorates were at Colrain, Mass., and Chaplin, Ct. His zeal for service was coupled with sound discretion. His friendly and helpful spirit won friends everywhere. His wish that he might die in the harness was literally fulfilled.

Mr. Frary married in 1893 Miss Addie Barrett of Saratoga Springs, N. Y., who survives him.

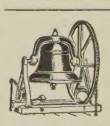
D. H. S.

ROBERT FLEMING LABAREE

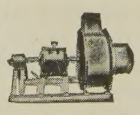
Robert Fleming Labaree, aged 16, the son of Rev. Robert M. Labaree and Mary Fleming Labaree of Lincoln University, Pa., died at Mer-

BILHORN The Best on Sale Tell the tale
FOLDING ORGANS
28 Styles. Beginning with Style A We Guarantee. Send for Catalog. Makers of the famous 3 and 5-ply Oak Cases.
BILHORN BROTHERS
136 West Lake St. Chicago, Ill.

Style O

THE HALL ORGAN COMPANY
WEST HAVEN, CONN.
High Grade Pipe Organs
Churches Masonic Halls Residences


McShane Bell Foundry Co.
BALTIMORE, MD.
CHURCH, CHIME and PEAL
BELLS
Memorials a Specialty

MENEELY BELL CO.
TROY, N.Y. AND
220 BROADWAY, N.Y. CITY.
BELLS


ZEPHYR ELECTRIC ORGAN BLOWER
is known all over the country. Thousands of churches find economy in using them. Write for particulars.
THE ZEPHYR ELECTRIC ORGAN BLOWER CO., Orrville, Ohio. Dept. B

Offering Envelopes
For all purposes. Prompt Service
Ask For Prices
THE PILGRIM PRESS
14 Beacon St. Boston
156 5th Ave. New York
19 S. La Salle St. Chicago

cersburg Academy, Pa., on May 17, after a very brief illness. Robert was the grandson of Rev. Benjamin Labaree, D.D., for 46 years a missionary in Persia, and the great grandson of Dr. Benjamin Labaree, formerly president of Middlebury College. He was born in Persia where his parents at that time were missionaries. He was a cousin of Miss Clara G. Labaree, who is now a missionary under the American Board at Sholapur, India, and whose father, Rev. Benjamin W. Labaree, was killed on the mission field of Persia in 1904.

CARRIE R. LATHAM WILLIAMS

One year ago, on June 25, 1923, at Loma Linda Sanitarium, California, Mrs. Carrie R. Latham Williams entered into eternal life.

She was the only daughter of the late Newell Parsons Latham of Burton, O., and granddaughter of Rev. Nathaniel Latham, who came to Troy, O., in 1836, and in those pioneer days served the church as substitute whenever needed until his death thirteen years later.

In her girlhood and young womanhood she showed the character worthy of a descendant of the Mayflower Pilgrims, sturdy, independent courage, and unswerving faith. Service in the spirit of "Whatever is worth doing is worth doing well," was the motto of her life. Service was given with a smile which endeared her to all, whether in office, home, college, or church.

For many years she served as cashier of the Massachusetts Mutual Life Insurance Co. in Kansas City, St. Louis, Mo., and Newark, N. J. Failing health in 1904 forced a rest and change of occupation. Three years later she began a happy two years as student in the University of Chicago, years of opportunity long coveted.

In 1914 she married Leonard C. Williams, a retired business man, and found her home in her beloved California, at Los Angeles. Still loving service was her watchword, service for all whom her life touched. She had been a member of the First Congregational Church in Kansas City, of Pilgrim in St. Louis, of University in Chicago, and now joined the First Congregational in Los Angeles, ever dear to her heart. Another joy was membership in the Women's University Club of Los Angeles.

Tender care of her husband through an illness of 20 months brought weakness and illness which a brave fight could not conquer. The last months of her life were radiant with sweetness and faith. "God in his own good time makes all things right. I am resigned," was her last written message.

When Dr. Freeman's poem appeared in *The Congregationalist,* she read it with shining face and added, "Death *is* just going into another room." M.

Union Theological Seminary

Broadway at 120th Street
New York City

An interdenominational school of theology for college graduates. A four-year course provides opportunity for theological research and professional training for the pastorate, religious education, and other specialized types of religious work in city and country communities, and for foreign service. Offers Bachelor's, Master's and Doctor's degrees in Theology and, in co-operation with Columbia University and Teachers College, the degrees of Master of Arts and Doctor of Philosophy in education and in the philosophy and history of religion.

Eigthy-ninth academic year begins September 24, 1924

For catalogue and information address
The Rev. Charles R. Gillett, D.D.,
Dean of Students
Broadway at 120th St.,
New York City.

PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIFORNIA
Fifty-Ninth Year Opens August 18, 1924
Prepares **men and women** for
The Pastorate **Social Service**
Religious Education **Foreign Service**
Research
Practical Instruction. Facilities of University of California.
Graduate Degrees. Opportunities for Self Support.
COME TO CALIFORNIA TO STUDY
HERMAN F. SWARTZ, President.

YALE DIVINITY SCHOOL
Research and Training in Five Departments:
(1) Pastoral Service.
(2) Service in the Foreign Field.
(3) Religious Education.
(4) Practical Philanthropy.
(5) History and Philosophy of Religion.
Open on equal terms to students of all Christian bodies.
Degrees of M.A., B.D. and Ph.D., may be obtained by students.
For catalogue, address Dean Chas. R. Brown, New Haven, Conn.

WALNUT HILL SCHOOL
15 Highland Street, Natick, Mass.
A College Preparatory School for Girls. 17 miles from Boston. 46 Acres. Skating Pond. Athletic Fields. 6 Buildings. Gymnasium.
MISS CONANT, MISS BIGELOW, Principals

Massachusetts Ministers' Convention

The annual business meeting of the Convention of Congregational Ministers of Massachusetts was held in the Unitarian Building, [illegible] Beacon St., Boston, on May 28. The [illegible] ing officers for the new year were: Moderator, Rev. M. A. Dougher[illegible] bridge; scribe, Rev. William [illegible] Newtonville; treasurer, Rev. [illegible] Bulkeley, of Concord. P[illegible] Rev. Frederick Gill, of [illegible] K. Tompkins, of Boston; [illegible] of Boston; Rev. Van[illegible] ter; Rev. Frederi[illegible]

Provision was made for the income [illegible] Fund, distributed [illegible] ters of

Young People's Conferences

CALIFORNIA, Claremont, June 30-July 7.
CONNECTICUT, Storrs, June 27-July 7.
IDAHO, Smith's Ferry, July 30-Aug. 6.
KANSAS, Twin Mounds Park, July 9-17.
LOUISIANA and TEXAS (colored), New Iberia, La., July 16-21.
MASSACHUSETTS, Northfield, July 23-Aug. 1.
MINNESOTA, Northfield, June 24-July 1.
MONTANA, Billings, July 12-21.
NEW IBERIA, LA., July 16-21.
NEW YORK, Blairstown, N. J. (Eastern), July 19-28.
NEW YORK, Cook Academy, Montour Falls, (Western), June 27-July 7.
OHIO, Lakeside, July 7-13.
PENNSYLVANIA, Pennsburg (Middle Atlantic), Aug. 1-11.
SOUTH DAKOTA, Black Hills, July 16-22.
SOUTH DAKOTA, Waubay, July 7-13.
SOUTH DAKOTA, Yankton, July 26-Aug. 2.
WASHINGTON, Seabeck, July 18-25.
WISCONSIN, Chetek (Northern Wis.), July 5-11.
WISCONSIN, Green Lake, July 5-11.

Missionary Education Conferences

CALIFORNIA, Asilomar, July 11-21.
MAINE, Ocean Park, July 1-10.
NEW YORK, Silver Bay, July 5-15.
NORTH CAROLINA, Blue Ridge, June 27-July 7.
WASHINGTON, Seabeck, July 25-Aug. 4.
WISCONSIN, Lake Geneva, July 25-Aug. 4.

When a woman is in love she acts like a fool. When a man is in love he is not acting. —*Jester.*

"Before we were married you called me an angel."

"I know it."

"And now you don't call me anything."

"Well, you ought to be glad that I possess such self-control."

They were in the hotel grill. He looked across the table into her beautiful eyes. In a moment the music would begin. They would sway rhythmically upon the floor. There was a loud crash. "Come," he said, "the orchestra has started." "Oh," said she, "that's not the orchestra, you poor boob. The waiter just dropped a stack of dishes."—*Punch Bowl.*

Once a city man out of work had "hired out" to a farmer. At four o'clock in the morning the newly-employed hired man was called to breakfast. A few minutes later the old farmer was astonished to see the man walking off down the road.

"Say! Come back and eat breakfast 'fore you go to work!" he yelled after him.

"I ain't goin' to work," the man called back. "I'm goin' to find a place where I can stay all night."—*Tale End.*

Mother (reprovingly)—"When I was young, girls never thought of doing the things they do today."

Daughter (off-handedly)—"Well, I suppose that's why they didn't do them."—*London Answers.*

The Congregationalist

Continuing
The Recorder* and *The Advance

June 26, 1924

Vol. CIX **No. 26**

Copyright, 1924
All rights reserved

By the Congregational Publishing Society.
Entered at the Post Office in Boston as second-class matter.

The Congregationalist (1849) succeeds *The Recorder,* founded, 1816; *The Advance,* 1867. Published every Thursday, by The Pilgrim Press, at 14 Beacon Street, Boston. Composition by Thomas Todd Co.

RATES: Single subscription, $3.00 a year; in Church Clubs and to ministers, $2.75. Foreign postage, $1.00. Canadian postage, $.50 a year. Subscriptions must be paid in advance. REMITTANCES: Make payable to *The Congregationalist.* Acknowledgment will be made by change of date on the label. CHANGE OF ADDRESS: *Both old and new address must be in our hands two weeks before the change is to go into effect.* Current copies at the Pilgrim Press Book Store, 14 Beacon Street, Boston, and 19 So. La Salle Street, Chicago, and at our depository, 156 Fifth Avenue, New York City. Single copies, 10 cents. Address: *The Congregationalist,* 14 Beacon Street, Boston, Mass., or 19 So. La Salle Street, Chicago, Ill.

Contents

The Editorial Outlook 807
Editorial—"J. B." and His Son 808
The Sunday School—The University of the People—Democracy and Leadership—An Editorial Reflection 810
From Our Western Editor—The Republican Candidates—The Franks Murder—A Double Service at Los Angeles 811
Picturesque General Dawes, *by Edward S. Parsons* 812
A Sympathetic Close-Up of General Dawes, *by William T. McElveen* 813
To Lecture at Hartford 813
"Such As I Have," *by Charles R. Brown* 814
The Parable of Far Vision 815
Fundamentalism in England, *by Our London Correspondent* 816
Social Service in the Churches, *by Arthur E. Holt* 817
Conference of New Missionaries 819
Our Golden Gate Outlook—Clouds and Sunshine 820
Dr. Nash in New England 820
Our Invalid Parish—Youth's Natural Friend 821
Closet and Altar 821
Comment on the Christian Endeavor Prayer Meeting Topic 821
Among the New Books 822
The Editor's Bible Class—Comment on the International Sunday School Lesson—Another Digression 823
With the Children—On Blueberry Hill, *by Lillian E. Andrews*—To Bird Boats, *by Minerva Hunter*—The Bower Bird 824
New Plans for Rollins College 825
Yale Divinity Commencement 825
News of the Churches 826

MORE ABOUT THOSE ENGLISH IMPORTATIONS

At Greatly Reduced Prices

1923 IMPORTATIONS

	Former Price	Sale Price
THE CHANGING VESTURE OF THE FAITH	$2.25	$1.25
J. Ernest Davey — An historical survey of Christian beliefs		
IDEALS OF THE EARLY CHURCH	2.00	1.00
Rev. W. M. Grant — The religious ideas of Acts		
GOD IN HISTORY	2.25	1.25
James Strahan — Old Testament studies		
THE INCARNATE GLORY	2.25	1.25
William Manson — The religious significance of the Fourth Gospel		
AFTER DEATH	$2.00	$1.00
Leslie Weatherhead — A sane presentation of a modern conception of the future life		
THE ACHIEVEMENT OF ISRAEL	2.25	1.25
David Houston — The spiritual contribution of the Old Testament to humanity		
CREDO	2.00	1.00
F. W. Aveling — A progressive evangelical exposition of Christian belief		
THE CHURCH AND CREEDS	2.25	1.25
Rev. Daniel Lamont — A history of creedal development and conclusions for our time.		

HUTTON

By John A. Hutton

OUR AMBIGUOUS LIFE	2.25	1.25
THE PERSISTENT WORD OF GOD	2.00	1.00
DISCERNING THE TIMES	2.75	1.50
ON ACCEPTING OURSELVES	2.00	1.00

ROBERTSON

By James A. Robertson

THE SPIRITUAL PILGRIMAGE OF JESUS	2.25	1.25
CONCERNING THE SOUL	2.25	1.25
THE HIDDEN ROMANCE OF THE NEW TESTAMENT	2.25	1.25

MICKLEM *MCFADYEN* *ORCHARD* *SIMPSON* *JOWETT*

THE USE OF THE OLD TESTAMENT IN THE LIGHT OF MODERN KNOWLEDGE	2.25	1.25
John E. McFadyen		
THE PSALMS IN MODERN SPEECH	1.50	.75
John E. McFadyen		
ISAIAH IN MODERN SPEECH	2.25	1.25
John E. McFadyen		
JEREMIAH IN MODERN SPEECH	2.25	1.25
John E. McFadyen		
THE PROBLEM OF PAIN	1.60	.75
John E. McFadyen		
ORACLES OF GOD	2.25	1.25
Rev. W. E. Orchard — Studies in the Minor Prophets		
ALTARS OF EARTH	2.25	1.25
Hubert L. Simpson		
SHARING HIS SUFFERING	1.00	.50
J. H. Jowett		
THE GALILEAN	1.75	.85
Nathaniel Micklem		
GOD'S FREEMEN	1.75	.85
Nathaniel Micklem		

By J. B. (J. Brierley)

THE LIFE OF THE SOUL	1.60	.85
ETERNAL RELIGION	1.00	.50
OUR CITY OF GOD	1.00	.50
OURSELVES AND THE UNIVERSE	1.00	.50
FAITH'S CERTAINTIES	1.60	.85
PROBLEMS OF LIVING	1.00	.50
RELIGION AND EXPERIENCE	1.00	.50
STUDIES OF THE SOUL	1.60	.85
THE SECRET OF LIVING	1.60	.85
SELECTIONS FROM BRIERLEY	1.60	.85

CHILDREN'S STORY SERMONS

STORIES TWICE TOLD	1.25	.75
Rev. J. P. Struthers		
GUIDE POSTS AND GATEWAYS	1.25	.75
Vernon Gibberd		
THE PULPIT AND THE CHILDREN	1.25	.75
Rev. Robert Hill		
THE HIDDEN WORD	1.25	.75
Archibald King		

AT YOUR SERVICE

The Congregational Publishing Society

(The Pilgrim Press)

14 Beacon St., Boston
156 Fifth Ave., New York
19 S. La Salle St., Chicago